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THE BEST METHOD OF CONDUCTING DIRECT PREPARATION FOR THE PULPIT. No. 1.

Remember the influence of devotional excitement on the operations of the intellect, when engaged on spiritual subjects, and the importance of obtaining that divine aid which the Scriptures encourage us to expect.

"Offer up your daily requests to God the Father of lights, that he would bless all your attempts and labors in reading and in study. Think with yourself, how easily and how insensibly, by one turn of thought, he can lead you into a large scene of useful ideas; he can teach you to hold on a clue which may lead through all the difficulties of an intricate subject.—He expects to be acknowledged in the common affairs of life, and he does as certainly expect it in the superior operations of the mind; and in the search of knowledge and truth. Bishop Sanderson says, that study without prayer is atheism, as well as that prayer without study is presumption. Bene orate et bene studete."

The duties of a Christian minister are spiritual duties, and require therefore spiritual and devotional habits of thought and feeling. If the state of mind correspond with the character of the subjects on which intellectual energy is to be employed, the employment becomes easy and delightful; if otherwise, it is difficult, if not irksome. The hours expended in the preparation of discourses for the pulpit may, on these principles, be either among the most happy or the most painful, according to the influence of devotional excitement, with what clearness and with what beauty, may an interesting passage of the word of God unfold its meaning to the eye of the mind. It becomes at once a source of spiritual delight and a theme for pulpit discussion. The truths it inculcates or involves, present themselves in quick succession to the meditating mind, and seem to arrange themselves, without difficulty, in an order the most natural and correct.

Endeavor to connect mental improvement and acquisitions of knowledge with your ordinary preparations for the pulpit.

The young preacher should by no means think it sufficient, to make that preparation for his appearance in the pulpit, which he supposes will be deemed adequate and respectable, by those who attend on his ministry. To satisfy himself should be with him, an object of much more difficult attainment, under ordinary circumstances, than to satisfy his hearers; and he should not allow himself to be satisfied, unless he has so conducted his preparation of discourses, as to have made some addition to his store of valuable ideas, or at least to have made some progress in the cultivation of useful habits of thought and of expression.

There are several plans by which this improvement may be secured; some of which I will suggest.

Pursue, when opportunity occurs, those inquiries which may incidentally arise out of the texts or the subjects which you are studying, with a view to public discourses.

Let not a spirit of idleness restrict your inquiries on any important points, because you are aware that no reference to such points is necessary in the discourse you may be preparing. Those points may have an important bearing on a variety of subjects, and your mind, by the addition of important knowledge, or at least to preserve your mind from injurious prejudices and mistakes. Much, very much, I conceive, of the knowledge by which superior minds are distinguished, has been accumulated by the habit now recommended. Scarcely has any subject, especially in their earlier studies, employed their thoughts, without prompting some inquiries on points, on which they were impatient to acquire more correct or more extensive information. Hence, not those wishes excited by investigation, that knowledge would probably never have been attained. With a view to the practicability of this extended and liberal plan of studying discourses for the pulpit, as well as for other reasons afterwards to be considered, it is of great importance to allow, for such preparations, time sufficiently ample to prevent the necessity of eager and inconsistent haste, with the entire omission and neglect of all inquiries not absolutely essential to the composition of the proposed discourse.

Consult the best authors to whose works you have access, who have written on the subject which you propose to discuss.

It is indeed advisable previously to your having recourse to the wealth of other minds, to make a vigorous demand upon the stores of your own mind; but having done this, you may with great advantage have recourse to the productions of men of superior intellect and attainments. This method is by no means to be adopted, with a view to suspend or to diminish your own intellectual labor, but, on the contrary, to secure several important advantages which I will specify:—

It will give excitement to the mind, and rouse it to a state of higher energy and activity. It will present ample materials for thought and reflection; and should the mind fix, with a vigorous grasp, only on some one interesting thought, that single idea may be the first of a train, which will give a character and a value to the whole discourse. It will give further amplitude and richness and vividness to many of the illustrations which your own mind might have suggested in part, but with much less power of exciting interest and impression. It will also serve to give additional confidence in the expression of your own opinion.

Be not satisfied with selecting detached texts and miscellaneous subjects, but in addition to these enter on a course of expository lectures, and a series of connected discourses.

The method now recommended will be at once instructive to the hearers, and highly conducive to the improvement of the preacher. It will prevent the wearisome and fruitless expenditure of time in searching after subjects of discourse—it will supply many interesting topics which might not otherwise engage the attention—it will habituate the mind of the min-

ister of truth, to investigate with diligence the exact meaning of every part of Scripture which he undertakes to interpret—and it will stimulate most powerfully to vigorous thought, extensive reading, and biblical researches.

It is possible that some preachers may hesitate to adopt the plans now recommended, from the fear of their proving unpopular, and failing to excite sufficient interest. Let the inquiry then be made.—Have they tried the experiment? Have they pursued the plan with the spirit and the application it requires? Have they adopted a judicious selection of subjects? In expounding the Scriptures, have they made a choice of such books or chapters as were best adapted to their own mental resources and to the circumstances of their hearers? Have they been sufficiently anxious to combine instruction with impression; and while they endeavored to convey knowledge to the understanding, has it been also their assiduous attempt to awaken the conscience and to affect the heart? If these objects are kept in view, in the conduct of expository lectures, and the discussion of connected subjects, the interest excited in the minds of the hearers, instead of being diminished, will be most sensibly augmented.

Let the subjects and the texts intended for the discourses of the succeeding sabbath be selected early in the week.

I envy not the preacher who can allow day after day in the early part of the week to glide away, without any solicitude to determine on what subjects he shall address his auditory on the approaching Sabbath. Can he secure at the end of the week all that leisure on which he calculates—all that freedom from intrusion and interruption requisite to tranquil continuity of thought? Is it certain that he will experience no perplexity or embarrassment in effecting a choice, when a choice can no longer be delayed? Is he wise in deferring his effort to select a subject till that period of the week, when all the time that remains is scarcely sufficient for the requisite inquiries and reflections, even were the choice already determined? Is he consulting the approbation of his own mind, or the approbation of Him in whose service he is engaged, or the good of those whose education he is anxious to promote? Is he not negligently unmindful of the benefit he might derive, during the course of the week, from those thoughts and feelings which, even without any direct exertion, might almost spontaneously occur to his mind, and become intimately associated with the subject on which he is to preach, were the selection of that subject to precede, by a due interval, the period of direct preparation?

H. F. Burder.

MAN'S OBLIGATION TO BELIEVE.

What I would chiefly suggest to your consideration is this: That the gospel of Jesus Christ being recommended to you, as founded in the express Revelation of God, carries with it such an authority, as cannot with safety to yourselves be despised or neglected. It is not an indifferent matter whether you receive it or no; for if the gospel be truly what it is said to be, whether you will receive it, or whether you reject it, you must certainly shall be judged by the tenor of it. I do not propose this consideration as necessarily determining your choice to the gospel, since the pretences of the gospel to divine authority still lie under your examination: But thus far the consideration goes, to show how necessary it is to deal in this matter with all sincerity and truth, and to try the cause impartially; since, if the gospel be the word of God, it is death to forsake it.

It is a want of reflection that makes men think religion is a thing so perfectly in their own power, that they may choose where and how they please, without being accountable for the choice they make, provided only they live up to the terms of it. For, in truth, religion, properly and strictly so called, admits of no choice: It does not lie before you to consider whether you shall love God or no, or whether you shall love your neighbor or no: You have no choice whether you will be sober, temperate and chaste, or otherwise; for in these essential parts of religion you must either obey, or perish. But the weakness and corruption of man, making it necessary for God to interpose by a new declaration of his will, the only dispute is of the truth and authority of this new declaration.

If it indeed comes from God, it cannot be safe to reject it: And whether it does or no, it is absurd to reject it without weighing its merit. This therefore is, of all others, the most weighty and serious matter, and requires the exercise of your most composed thoughts. For, if you wantonly or perversely refuse the gift of God, this will be your condemnation. That light came into the world, and you loved darkness rather than light.

Sherlock's Discourses.

LABORIOUS MINISTERS.

Luther preached almost daily; he lectured constantly as a professor; he was burdened with the care of all the churches; his correspondence, even as now extant, fills many volumes; he was perpetually harassed with controversies with the enemies of the truth, and was one of the most voluminous writers of his day. The same, or even more might be said of Calvin. While in Strasburgh he preached or lectured every day. In a letter to Farel, dated from that city, he says that on one day he had revised twenty sheets of one of his works, lectured, preached, written four letters, reconciled several parties who were at variance, and answered more than ten persons who came to him for advice.—In Geneva, he was pastor, professor, and almost magistrate. He lectured every other day, on alternate weeks, he preached daily; he was overwhelmed with letters from all parts of Europe; and was the author of works, (amounting to nine volumes folio,) which any man of our generation would think more than enough to occupy his whole time. And this amidst perpetual infirmity, headache, catarrh, strangury, gravel, stone, and gout. Baxter says of himself, that before the wars, he preached twice every Sabbath, and once in the week, besides occasional sermons, and several regular evening religious meetings. Two days in the week he catechised the people from house to house, spending an hour with each family. Besides all this, he was forced, by the necessity of the people, to practise physic; and, as he

never took a penny from any one, he was crowded with patients. In the midst of all the diseases which man is heir to, he wrote more books than most of us can find time to read. All these men were poor. We find Luther begging the elector for a new coat, and thanking him for a piece of meat; Calvin selling his books to pay his rent; and Baxter was a curate with sixty pounds a year. It may be said that these were extraordinary men; raised up for extraordinary times.—This is all true. And if we had such men now, we should have extraordinary times again. Such men form the time, as much as the time forms them. Though we must look up to such laborers as these with wonder and admiration, the distance between us and them need not be so deplorably great as it actually is. We may not be called to write numerous folios, in the intervals of labor, but we have each his humble sphere, in which if each were to labor, with assiduity and singleness of purpose, we should soon see a new era in the condition of our church.

Princeton Review.

More Expurgation Needed.—In the much admired life of BUNYAN, by Philip, now for sale in most of our bookstores, the following passage occurs, which, we presume, has escaped the lynx-eyed vigilance of "the trade," as by giving circulation to such "fanaticisms," they run a risk of losing Southern patronage.

"Some men," he says, "have certainly been very like the devil. Pharaoh, Herod, Nero, and some of the Popes of Rome, did not come far short of his cruelty: Voltaire and one of our own poets (Byron,) took a very fiend-like pleasure in poisoning the fountains of truth and morals; and many slave traders, slave drivers, and slave owners, have almost equalled satan, both in lying and in tyranny." p. 133.

This is certainly placing slaveholders in bad company.

From the Eleventh Annual Report of the American Peace Society.

Congress of Nations. The principle of reference to a third party must form the basis of such a tribunal as we propose for the final adjustment of all international disputes.

The idea, so far from being Utopian or novel, is as old as civil government; and even this form of the principle was, at a very early period, carried into successful practice. We find it among the ancient Greeks in their Amphictyonic Council, and Achaean League. Even semi-barbarous tribes occasionally resorted to it for the settlement of their difficulties. It was imperfectly called into exercise in the hasty but extensive combinations formed to carry on the crusades, and still more fully developed in the efforts of a subsequent age to suppress the practice of private, feudal wars.

The League of the Hanseatic towns, the confederacy of Switzerland, and the succession of devices to preserve what is called the balance of power, have given a still fuller, more perfect development of the principle. The fifty Congresses, held since the middle of the seventeenth century, have familiarized it to the statesmen of Christendom, and done much, in concert with antecedent and contemporaneous influences, to prepare the way for a permanent Congress or Court of the civilized world.

Henry IV, of France, however questionable his motives, or objectionable his plan, revived this idea in his efforts for a grand confederacy of Christendom; but his assassination in 1610 frustrated his scheme, and left the principle itself to slumber during the greater part of two centuries. The idea, however, was not entirely lost or forgotten; William Penn, St. Pierre, and some others, wrote on the subject with much force; but it was not, till after the commencement of efforts in the cause of peace at the close of Napoleon's bloody career, brought again before the world as a well defined and practicable substitute for war.

We shall not pause to discuss this great theme, but merely state, that it has ever been regarded with favor by the friends of peace as probably the measure to which their efforts would ultimately lead, for the pacification of the civilized world. We care not for the name, and little for the form; but we do insist on some permanent method of applying the principle of reference for the peaceful adjustment of all disputes between nations. We have long been laboring to prepare the way for a decisive movement on the subject. With this view it was brought in 1835 before the Legislature of Massachusetts, and a very favorable result obtained in 1838. The way was thus opened for an auspicious appeal to Congress; and, at its last session, a large number of petitions from persons of the highest standing in society, church and state, were laid before the collected wisdom of the nation. We know not the precise number of petitions sent; but from the fact that thirty were started by one of our agents in a few weeks, and many were got up in response to our appeals through the press, we suppose they must have been pretty numerous, perhaps as much so as we could have desired. They were received with favor; but the pressure of other claims, and the shortness of the session were alone sufficient to prevent any decisive action on the subject. Our President, who visited the Capital for the purpose, had interviews with the Chief Magistrate, and with members of his Cabinet and of Congress, but though respectfully received by those high servants of the people, he returned with the conviction stronger than ever, that the million must speak before their rulers will hear and act to any good purpose in behalf of this great philanthropic scheme.

We are happy to be able to state that our friend MOSES A. CARTLAND, Corresponding Secretary of the New Hampshire Anti-Slavery Society, will, next week, take upon himself the principal burden of the duties

which have heretofore devolved upon ourselves. He has been an able advocate of the cause of emancipation in the East; and, in his present prospect of labor in Eastern Pennsylvania, we commend him to the same generous confidence and support which have been so liberally proffered in our behalf, confident that they will not be misplaced.—Penn. Freeman.

How it looks in N. H.—A convention was recently held at Concord, in Middlesex county, at which they resolved that the License law is unconstitutional, and should not be regarded; also that a fund of \$2000 be raised to aid those who may be fined by prosecutions. And furthermore that the 4th of July be observed as a day of fasting, humiliation, and prayer in reference to this grievous affliction, the license law. Rum-sellers, prayer meeting! and praying that God will favor their benevolent design of overturning the license law, and of securing the precious privilege of getting drunk and abusing their families and tormenting the community. "Madness is in their hearts." Ought the community to look with indifference upon these efforts? Have not the sober part of the community rights, also, and shall not they strive to secure them from the grasp of therm-seller and rum-drinker.

Concord Christian Panoply.

A RUM SELLER'S SOLILOQUY.

Saturday Afternoon.—In truth, Rum must be rather a poor substitute for fuel and bread, in such cold weather as this. Indeed, I am half sorry for the family of my old customer Tipple. 'Twas a doleful story she told this morning. Children barefooted, almost naked, and quite out of bread. Really, her tears and crying, while she entreated me to use my influence to induce her husband not to appropriate his wages for rum this evening, were rather touching. But can't they be supplied in some other way, than by my losing my custom and profits? She is an imprudent trollop! Think to dictate to me in my business! She may shed tears like a shower, and sigh like a northwest wind—and I'll regard them just as much as I do the rain and wind. Fine times, indeed! A man must relinquish his profits in trade because a woman's crying about a drunken husband, and their brats are squalling with cold and hunger! Just as if Tipple wasn't his own master, or hadn't a right to do with his wages as he pleases, or as if a tradesman must not gain what he can! And why don't the Town see that they are supplied? And where are all the whining Temperance folks, and those mighty good Christians that talk so much of sympathy for my customers' families? Let these supply them. Or let them do as Drinkall says he has learnt his wife and children to do, beg what they conveniently can, and steal to make up what is lacking. Tipple's wife and children are fools to freeze and starve while their neighbors have so much wood, and meat, and bread, that is to be had without injuring the losers! Thank fortune, I have got a good look to my woodshed and cellar: if other folks are fools enough to leave theirs open, let them suffer for it.—C. Mirror.

I am preaching the Gospel to my people.—We have been surprised to hear ministers sometimes present this as an apology for saying nothing to their people on the temperance controversy. For such persons evidently deceive themselves, if they suppose that they are really preaching the gospel. They may preach a part of it, but assuredly they do not preach the whole "counsel of God."

We have always conceived it to be a great part of a minister's duty, though we must confess it is a difficult and dangerous one, to testify against those things, whatever they may be, which hinder the success of the gospel; and no person can doubt for a moment, that the practice of drinking alcoholic liquors, which at present prevails in the community, is the means of raising up a very powerful opposition to the truth. Can, then a person be a friend of the gospel, and a friend of that which hinders it, at the same time? When a "shepherd seeth the wolf coming," is he to say nothing about it?

"But, when these liquors are introduced amongst the flock," or a tavern is opened for the sale of them, it is certain that the wolf is coming, one whom past experience testifies to be capable of committing the most extensive devastations. And is the shepherd to give no alarm? Or is he to speak vaguely as to give no "certain sound" on the question? No! In such a case, to preach the gospel, does not consist merely in publishing forgiveness through Jesus Christ, but in "giving the wicked warning," as a faithful watchman ought to do. He who fails to do so, from whatever cause, may preach some parts of the gospel, but he shuns the cross.—Canada Advocate.

The following letter from a minister of the Methodist Episcopal church in Greene county, New York, was read at the late meeting of the County Society, held in the village of Cairo.

To the President of the Greene Co. A. S. Society.

DEAR SIR:—I regret that circumstances are such that I cannot be with you at your first anniversary. I understand and appreciate your noble enterprise of raising millions from the degradation of things, to the condition of men. I am with you in sentiment and sympathy, and have no doubt but that the principles of the American Anti-Slavery Society will yet triumph over all opposition.

I have travelled more than twenty thousand miles in slaveholding states, and have seen the system in all its modifications; and a sense of duty impels me to avow to the world, that in my opinion slavery is sheer, essential, uncompounded sin. A system abhorred of God, and at war with every principle of the Gospel. Slavery can never cure itself. It never can be essentially mitigated; while it exists it acts; and while it acts, it rebels against God, man and nature.

Six years actual survey, over perhaps two thousand plantations, tells me that abolitionists have not yet exaggerated slavery. The secrets of that immense prison-house are yet untold.

Gentlemen, if we can keep this system, which the good John Wesley called "the sum of all villainies," only before the public, disconnected with other things, there is yet sufficient moral life in the nation to sign its death warrant. Speak the truth in love and labor in faith, and heaven will crown your efforts with success.

Yours respectfully, in behalf of the oppressed,
D. DE VINNE,
Minister of the Gospel.

Durham, June 10, 1839.

SIN IS BAD POLICY.

The capture of Charles Spencer, the late Cashier of the Phoenix Bank, Litchfield, (Ct.) seems to have been an act of Providence to which this unfortunate man was destined. The notice of his defection and elopement had but just reached this city, and no one dreamed that the perpetrator of a crime committed at such a distance, was within our limits, and had not the gentleman, accidentally happened on board the St. Louis, no one would have ever known he had been among us. The gentleman who recognized Spencer had heard nothing of the circumstances relating to the defection, but being an old acquaintance conversed with him in the most friendly manner, and to his utter astonishment, perceived an excitement, agitation, and a great struggle within, showing evidently, that the mind of Spencer was distressed, so much so, that he plainly showed his embarrassment in his speech. After the gentleman, (Mr. B.) left the boat, strongly suspecting that he was not right, he related the circumstance to a friend, and made the remark, that he "would not be at all surprised if we soon hear of another bank robbery, as Spencer's actions plainly showed something wrong." Whilst this conversation was going on, a young man who was reading a newspaper, and hearing the name of Spencer called, read the advertisement offering a reward for the apprehension of this very identical Charles Spencer, which, of course, explained all. The gentleman immediately procured an officer, and went in pursuit, but on arriving on the boat, no Cashier was to be seen; his trunk, cane, &c. were in his berth, but no owner could be found, although the boat was searched, as the officers thought, thoroughly. The boat being about to leave, and believing Spencer was secreted on board, the pursuers resolved to remain on the boat till he made his appearance, which resulted in the arrest of Spencer, in a very short time after she left.

Yesterday the examination of the individual took place, which resulted in committing him for trial at the next term of the Criminal Court. It appeared in evidence that Mr. Spencer had been Cashier of the Phoenix Bank some ten years, and had sustained a high character, and of the most respectable connexions. He was, previous to his appointment as Cashier, a Teller in one of the Hartford banks in Connecticut, and was recognized by many gentlemen, during the examination, who knew him at that period. He is apparently about 35 years of age, and of very genteel appearance. "Honesty is the best policy."—St. Louis Rep.

Family Prayer.—In binding a family together in peace and love, there is no human influence like that of domestic prayer. Uniting them in a common object, it unites their sympathies and their desires. Raising their hearts to heaven, it brings them altogether in the presence of God. The family altar is an asylum to which they repair from the care and toils of life. Reminding them of the rest reserved in heaven, it unites them in efforts of faith and obedience for its attainment. Earth has no holier spot than a house thus sanctified by prayer; where the voice of supplication and thanksgiving consecrates every day, where the word of God is devoutly read, and young and old unite to show forth all his praise. It may be humble; but it is holy and, therefore, heavenly. Poverty may be there, and sorrow; but its inmates are rich in faith and joyous in the holy Ghost. Sickness and death may enter it; but they will come as angels of peace and mercy, and the spirits whom they release from the imprisonment of the flesh shall be united, free and happy, to worship forever, as earth did not permit them, a family in heaven.

All the difference in the world.—One cannot but be struck with the eagerness shown by crowds of people to read the news on the different daily bulletins. And yet the same persons, perhaps, feel no interest in the mass of news that is daily brought to our cities, of the sufferings of the slaves. "Have you read of the assault on Mrs. Flynn, and Mrs. Barry, and Mrs. Cramsey?" says a bulletin reader. "Yes," was the reply; and have you read of the assaults committed every day on hundreds of thousands of men, women, and children at the South?" "No; I don't read such things. I don't meddle with other people's business."

Ab! that's just it, thought we; it is certain that a black skin makes all the difference in the world.

Enslavement and Missions.—The missionaries of the London Society in South Africa speak in terms of the highest gratification of the results, thus far, of emancipation in the colony; and they and their friends at home seem disposed to make it the occasion of increased exertions for the salvation of the emancipated.—Vermont Chronicle.

To the members of the National Baptist Anti-Slavery Convention.

DEAR BROTHERS, As you anticipate assembling to deliberate and act for the abolition of slavery, it may not be amiss to suggest a few topics that may demand the notice of the Convention.

The Baptist denomination is willingly and voluntarily connected with slavery. There is however, no aristocratical priesthood possessing power to lord it over God's heritage, recognized by the Baptist Churches. Every church receives and excludes whom she will, accountable only to her Law-Giver. Baptist Churches can refuse communion with slaveholders, can exclude every slaveholder in the church, and, in so doing, act in perfect accordance with the letter and spirit of our book of discipline, the N. Testament. Therefore, when Northern churches receive slaveholders into their fellowship, they do it willingly and not because there is any previous pledge, or compact, or ecclesiastical power to enforce it.

The union with slaveholders in benevolent associations is also entirely voluntary. If slaveholders are raised and placed in office, it is because northern Baptists choose to exalt them to such stations.

The Baptist Triennial Convention, A. & F. Bible Society & A. Baptist Home Mission Soc. are deeply involved in fellowship slavery. All of these societies send their agents into the southern states to ask a part of the money which southern Baptists disdain from the slaves without an equivalent.

These agents go to the South expecting to apologize for Slavery, as it exists among the Baptists. They never mention the sinfulness of practical slavery, and are usually first in berating their abolitionist brethren and in sympathizing with these brethren who (as they say) are under the painful necessity of holding slaves for the benefit of the slaves alone.

These societies also elect slaveholders to fill the most important offices. The Baptist Triennial Convention has elected a slaveholder, a raiser of slaves, one that preaches that slavery is God's institution, compares slaveholders with the "fathers of the faithful," and builds Baptist churches upon such foundations, even the Rev. Jesse Mercer, D. D. its President. Many of its other officers are slaveholders. The Corresponding Secretary is, in part, supported by special contributions from a slaveholder; and, instead of reproving the sin of slaveholding this Secretary writes apologies to our English Baptist brethren for the christian slaveholders of America. One of the principal agents of the Board is a great opposer of abolition and as great an apologist for slavery among the Baptists. The Board have, also, sent a man to preach the Gospel to the heathen, who boldly advocates slavery as God's institution—that it is in accordance with his word to hold men as property. I refer to Rev. Mr. Steens, Missionary to Asia.

The A. & F. Bible Society send agents to collect money of slaveholders, and for the sake of such contributions, have, as Mr. Colver informs us, entered into engagements not to interfere with the slave system—not even so much as to give Bibles to the slaves.

The A. B. H. M. Society send men to preach the gospel in the Southern states, who are bold apologists for slavery and violent opposers of antislavery efforts.

The Trustees and Faculties of many of the Bapt. Lit. and Theol. Institutions stand in the way of the slaves salvation. The Faculty of the Bapt. Lit. and Theol. Institution at Hamilton dissolved an Anti-Slavery Society by official action, and thus expressed their abhorrence of the Antislavery efforts and their sympathy for the slaveholders. Two of the members had resided in a slave state and knew full well the horrors of slavery, which can be fully shown from letters written by them, while residing amidst its bloody scenes.

The New-England Theological Institution sustains a Professor who is a legal owner of slaves, and, as he says, for the very same reason that multitudes of slave growers in the South hold them, even for their own (the slaves) benefit. The fact that this brother is a Professor of Theology in a northern institution and a very amiable and devout christian, probably causes his poor slaves to feel less the rigors of perpetual bondage. The Baptist Lit. Theo. Institution at Granville, Ohio, is under the guidance of a Board of Trustees and of a Faculty who saw a mob drive an Antislavery convention from their village without a rebuke, only to those who dared to oppose such riotous proceedings. Since that period, a noted opposer of abolition and a great apologist for slavery, has been elected President of the institution.

Most of the leading Baptist periodicals oppose, or entirely neglect and disregard, Antislavery efforts. Among the numbers, are the Gospel Witness and Baptist Advocate of N. York city, Cross and Journal, Ohio. The editors of these papers are free from participation in efforts to abolish American slavery. The N. Y. Baptist Register, published at Utica, N. Y. suffers Baptist ministers to be driven from a house of God within the limits of its own city, without a reproval, only because such ministers had assembled to deliberate and act for the abolition of slavery. The same paper advocates paying the master for the slaves, which they have robbed from infancy, refuses to publish Antislavery resolutions passed by various Baptist associations and conventions, lest the Baptist slave holders should be offended; and, if a brother reprove the editor for thus neglecting his duty, he is denounced as an ultraist.

There are, also, numerous ministers who have married slaveholders' daughters or widows, and sold the true Christian Anti-Slavery Philosophy for money rubbed from the negro, and have pressed upon the world "limitations of human responsibility" to calm the conscience, smitten.

These facts indicate that there is a combination among many in the Baptist church to favor the slaveholder and oppose emancipation. Benevolent associations, Theological and Literary Institutions, and a majority of Periodicals and influential ministers have combined with the oppressors of the poor to sustain the most fond, adulterous and God-defying iniquity the sun ever beheld.

What is our duty towards God, under circumstances like these? A BAPTIST.

Objections to Christianity.—All objections, when considered and answered, turn out to the advantage of the gospel; which resembles a fine country in the spring season, when the very hedges are in blossom and the thorn produces a flower!—Bisk Horne.

Sago Bread.—The London papers laud, as an important discovery, the introduction of Sago in the manufacture of bread.

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of
Litchfield

REPROOF.

The following article, for which we give credit to the Oberlin Evangelist, contains so much of truth well adapted to come home to the heart and to produce good practical results, that we are sure, if our readers will bestow upon it that attention and patient reflection which need always be given to such statements and inquiries, in order to educe from them the "marrow and fatness" there is in them, our columns could not be better filled. Every one though he may be in the daily practice of making formal confessions of his "numerous sins" and of painting his guilt in strong colors, is liable to start into more or less "excitement" on having even one fault of his plainly, though kindly, pointed out to him. The man who shall master this propensity and make himself really willing to learn, by friend or enemy, his faults and to correct them, will do more than he who triumphs in the field of battle. We do not regard this as so dry a subject as some may imagine; neither will the reader, if he will make a sufficient effort to peruse the article with a little more than ordinary care. It will scarcely be doubted, we think, that the religion of man is of extremely small value to him, unless it prompts him to something more than a willingness to ascertain his faults.

HOW DO YOU FEEL ABOUT BEING TOLD YOUR FAULTS?

Perhaps the reader is convinced that reproof is a Christian duty. It may be indeed that I have done wrong in supposing that he ever doubted it. I should be sorry to injure a brother in this matter; but I am glad we have one important point settled, i. e. the duty of reproof. Let every brother bear it in mind, that this is a duty—a Bible duty, which he cannot omit but at the peril of his own soul and those of his brethren. But will the reader allow me to call his attention now to one serious infirmity of all which has been said, viz. if it is your duty to tell your brother his faults, it is his duty to receive them. Do not start at this. And all inferences aside, it is as plainly a scriptural duty to hear reproof as to administer it; otherwise all would be reprovers, and none receivers, and what would be the benefit of that?

Then I have one question to ask you: How do you feel about being told your faults? Mark, I do not ask: How do you feel about having your faults trumpeted to the world, it may be by an exaggerating tongue? I can readily conceive how such conduct would affect you. Neither do I ask: How do you feel about being taunted with your faults, or reproved in an unkind manner? I should hope indeed that you would have grace to bear such ill treatment, nay to profit by it, reflecting that "it is well to learn even from an enemy." But at present I am supposing that your friend goes to you alone, and in an affectionate yet faithful manner reminds you of your faults, and the question is: How do you feel and act when this is done? As I cannot of course receive your own answers to this inquiry, I shall beg leave to tell you how I have known professed Christians feel and act under kind reproof, and then if you will bear with me a little longer, I will tell you how I think you ought to feel and act on like occasions. But I beseech you think not that, in saying what I am about to say, concerning professors of religion, I wish to bring a "railing accusation" against them. I only desire to state facts, such as I have myself witnessed; and such as doubtless have fallen under your own observation.

1. I have known professed Christians become very much excited when their faults were mentioned to them, although it was done in an affectionate manner, and act as though they were almost angry. They appeared to regard their faults in the same light as if they were faults of a different kind, such as a domestic institution, with which no mortal had any right to meddle but themselves. Strange that Christians should feel thus about slavery or their faults.

2. I have known professed Christians when their faults were pointed out, deny that they were faults, and go into a long flattering disquisition to show that though they might be faults in the abstract, yet they were not so in the peculiar circumstances of their case. But I apprehend that neither slavery nor faults can be white-washed into virtue, by circumstances.

3. I have known professors of religion meet a reproof by attempting to justify themselves in the fault, or at least by apologizing in order to extenuate the blame. Any thing rather than a frank contrite acknowledgment. That would never do.

4. I have known professors reply on such occasions: "Well, I am no worse than my neighbors—we all have our faults—you know the poet says, to err is human." There the matter ended with them. They "lay a flattering unction to their souls."

5. I have known a professed Christian go further and retort upon the kind reprover (and in a spirit very different from that which he had manifested) "I guess I am as good as you are; you had better look at home before you interfere with others;" "Physician heal thyself."

6. I have known some who would be greatly mortified when their faults were pointed out; and so far as could be seen, the ground of their mortification was this, that certain faults were discovered which they confidently supposed were hidden among the secrets of their breast. Their mortification would sometimes be extreme. They would blush, look perplexed, ashamed, confounded—attempt a defence, but choke, begin to confess, but stop, and finally sit speechless—their faces the while speaking volumes in their rapid transitions from crimson to pale and from pale to crimson.—"What shall I do?" they would seem to say—"my faults are detected. What will my friends think of me? Dreadful! I wish that sharp-sighted fault-finder had been where he would never have seen me."

7. I have known professors of religion give such a cold reception to reproof, as plainly showed that it was unwelcome. They would perhaps admit that there was "some truth in it" or that "very likely there were 'some' truth for the reproof," yet the admissions were made with such an air of indifference as promised any thing rather than amendment.

8. I have known professed Christians studiously avoid those from whom they expected reproof, thus showing a disposition to cling to their faults and a sad resemblance to those persons who "loved darkness rather than light." They are like the stricken deer fleeing from the hand which would extract the arrow that quivers in its vital.

9. I have seen professors require the kindest reproof with language like the following:—"O, you are always finding fault with me—I can never do any thing that meets your approbation; but it is all fault, fault, chide, chide. Really I do not think you show a Christian spirit in reproving me so much." They raise the cry of persecution to excite sympathy in their behalf; and if haply they secure this object, what is it they secure?—The silence of a faithful friend! Alas—alas!—They know not what they do.

Mrs. N. is one of this class. She once had a difficulty with her neighbor, an impenitent lady, and a dreadful uproar ensued. A friend rushed in exclaiming with amazement, "what is the matter—what is the matter?" Mrs. N. gave him an account of the affair and attached all the blame to her neighbor. He respectfully suggested whether, according to her own story, she had not done wrong in one particular. "There it is," said Mrs. N.—"there, it is just what I expected when you bolted in at my door—you are always finding faults in me—I can never do any thing to please you." Mrs. N. (who by the way lives many hundred miles from here) has always had an unmingled horror of hearing about her faults, and what makes this appear the more unamiable, she is ever prating about the faults of others.

These things, dear reader, I have known among professors of religion; and I am compelled to add that, for years after uniting with the church, I was myself influenced by the very spirit which these things indicate. My heart bleeds when I remember how many timely reproofs I have scornfully rejected or coldly admitted, how many admonitions I have hereby prevented, which might otherwise have been administered, how many defects have thus gone uncorrected and been suffered to strengthen into habits which nothing could break but the grace of God, and how many tender-hearted and faithful friends I have discouraged from repeating their heavenly visitations. How great a loss I have been by this fatal misconduct, can never be known in this life. If it were possible to estimate spiritual losses by the base scale of dollars and cents, I should speak within bounds to say that had each rejected or unimproved admonition been the proffer of a thousand dollars, the whole sum could not be told by millions. When we consider all the rejections of reproof among Christians, we are compelled to exclaim in bitterness of soul, how much spiritual riches have been sunk and lost for ever!

Dear reader, I hope you are not so foolish as I have been, but perchance you may know something experimentally of the same folly. How is it with you? Has your own conduct been described in either of the cases enumerated in this article? Does reproof make you angry, or does it set you upon a denial or a defence or an apology or an evasion? Do you take refuge from its shafts among the faults and infirmities of your fellow Christians? Or like the viper, do you turn with venomous retort, on the reprover? Or do you betray a mortification on the discovery of your faults? Or do you meet reproof with cold disdain? Or do you flee from the approach of a reprover, as you would from the coming of a pestilence? Or do you complain bitterly because you are made the subject of so many admonitions?

I sincerely hope that neither of these things is true of you; yet as there is a possibility that some of them may be true, I shall endeavor in my next, to tell you how you ought to feel and act under reproof.

J. A. T.

GLORIOUS REVIVAL OF THE WORK OF GOD.

From the Morning Star.

Since the first of Feb., we have enjoyed a refreshing from the presence of the Lord. At that time the state of religion in this place was rather low; Zion seemed to mourn, and few came to her solemn feasts; but the saints of God began to pray in earnest, and their cries entered the ears of the Lord of Sabaoth, and he came down to visit his people. A protracted meeting commenced about the 20th of Feb. in which several denominations united. It continued 13 days in Bridgton; saints were quickened, sinners begun to be alarmed: of a truth, the power of the Most High was in the midst and the solemnity of the eternal world seemed to rest down upon the people.

Since the opening of the spring, the banks of the liquid streams have been lined with spectators from time to time, while the happy converts have followed the Saviour down into the watery grave. I have baptized upwards of fifty within the limits of this Quarterly Meeting. I have just returned from a tour to Shelburne, where I went to attend a protracted meeting. We witnessed the power of the Lord in the conversion of some souls. There seems to be an unusual cry for help back amongst the hills and mountains of this section of country. While hearing their earnest calls, and looking around and seeing the few there are to labor in God's vineyard, we should pray the Lord of the harvest to send forth more faithful laborers into his vineyard. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things."

Yours in gospel bonds.

G. W. W.

Bridgton, N. H. June 28, 1839.

Hollis, N. H. June 24, 1836. There is a good work of reformation in this place. Quite a number of souls have called upon God for mercy and have found pardon, we trust, through the atoning blood of Christ. The subjects of the work are principally youth and persons in the meridian of life. Some who have been sceptical, have acknowledged it to be the work of God, repented of their sins, and experienced emancipating grace. Backsliders have returned from their wanderings and found pardon. The work appears to be still progressing; and our prayer is that it may continue till a sinner shall be a stranger in the land.

Star.

REVIVAL IN CANADA.

For some two or three months past, the Lord has been pleased to revive his work in the hearts of his professed children, and some who had wandered for many years from their dear Redeemer have returned to their Father's house, and claimed their right to the ordinance of Christian baptism, and asked the privilege to be numbered with his children. The June term of the Stansstead Quarterly Meeting, holden at Melbourne, seemed to give a new impulse to the work. Melbourn, Lower Canada, June 15, 1839.

Forgiveness is one of the best acts of which the human mind is susceptible. If a person has injured us, not intentionally or from designing motives, we should forgive him, and then look up for a recompense to that beneficent Being who sits in glory, administering forgiveness to mortals here on earth.

Diary of the Times of George IV.—Two concluding volumes of this work, whose first appearance a year or two since produced considerable excitement in the fashionable and political world, have been just published.

From the Rhode-Island Temperance Herald.

"THE GLORIOUS FOURTH."

This day has once more passed and bro't with it much of debauchery, drunkenness and crime. Strange it indeed is, that men should think it necessary to have the community disturbed, during the night preceding, by the firing of guns, by the drum and fife, and quite as disturbing huzzas of grown up boys and men given to the use of strong drink. For years there has not been so much drunkenness in our public streets. Shame seems to have ceased to suffuse the face on such days. Many well dressed young men, (I hope they did not belong here,) were seen staggering through our streets, and two the writer saw, so drunk that their legs would hardly perform their office to get along, without holding on to the arm of a friend on either side. Then a drunken fight was witnessed by many, and the combatants taken into custody.

A man and woman, well dressed, who appeared to be strangers, were passing the street, and the man so drunk that the woman could hardly keep him on his legs. All these occurred within a stone's throw of the pumps in Broad-street, on the afternoon of the 4th.

The police officers had much to do, during the night and on the two succeeding days.

A couple of fine chaps were taken up and placed in the watch house, for unbecoming behavior; and when it was ascertained that they belonged to a respectable family, they were liberated without examination or punishment.

One person, from a town in Massachusetts, was arrested for indecently exposing himself on the public bridge, paced in the watch house a short time, and discharged without punishment. Another, so completely drunk that he was deained in the watch house all night, and then discharged.

"Our police laws are duly executed!"

One of the revolutionary soldiers informed the writer that they had been handsomely treated; that they had brandy, and gin, and wine, as much as they wanted, at the place where they got their dinner. It was the opinion of an officer of police, that there was more drinking and drunkenness than usual on such days; though not so many clear down as he had known.

The Morning Courier of the 6th, among many other remarks, says: "Yet through the day and evening strict order and decorum were observed." "As for drunkenness, it was almost, if not quite, out of the question." O, the "Glorious Fourth!"

And then the oration—it was a fine production; spun out, not written; and such sentiments as these, commended by the Journal: "He (the orator) exhorted (the young men) to view, with a cautious and a wary eye, the many schemes of false philanthropy and spurious benevolence, which are now so rife."

Cannot ministers of the gospel, Christian professors, and moral men and women, easily see that by giving countenance to such celebrations as have just passed, they are effectually encouraging that state of morals in the community, which they profess to deprecate; and will it not always be so, as long as there is not moral courage to oppose those who are in favor of such celebrations?

A. FREEMAN.

Accidents in New York July 4th.—We are sorry now to be obliged to record an unusual number of fatal accidents. The exceedingly overloaded condition of the Staten Island ferry boats made all on board of them feel conscious of more or less danger. For the sake of distant readers we will state that these ferry boats are steam boats of the ordinary construction, with a promenade deck over the main deck, supported by small pillars, which serve as a roof to protect passengers on the main deck from the weather. In the afternoon, when the crowd were returning, and when the Samson ferry boat was about one third of the way up, the extreme weight upon her promenade deck broke it down upon the heads of the people below. It is easier perhaps to imagine than to describe, after a careful examination, the horror of such a catastrophe. Each deck seemed to contain as many persons as could stay upon it; but the contents of the upper deck was instantly plunged upon the lower. The promenade deck broke crosswise from one side to the other, and fell over on one side. A gentleman by the name of Chamberlin, and a Scotch lady by the name of Miles, were crushed and killed outright. Mr. Chamberlin, we are told, is a grocer up town, and has left a wife and one child.

Mrs. Miles, a widow, who has lost her whole family in this country, and was about returning to her native country. Several other persons were dreadfully wounded. Mr. J. M. Henriques, a money broker in Wall street, had his breast crushed in, and though alive this morning, and in the possession of his reason, has passed a night of great agony, and his recovery must be very doubtful. This is the work in which you are engaged. Sunday schools and common schools are the great levelling institutions of this age. What is the secret of aristocracy? It is that knowledge is power. Knowledge, the world over, has been possessed by the few, and ignorance has been the lot of the many. The merchant—what is it that gives him wealth? The lawyer—what is it that confers upon him political power? The clergy—what is it that gives them influence so benign for good purposes, so fatal for mischievous ends? Knowledge. What makes one man a common laborer and the other a tyrant? Knowledge. Knowledge can never be taken from those by whom it has once been obtained, and hence the power which it confers upon the few cannot be broken while the many are uneducated.—Strip its possessors of all their wealth and power and honors, and knowledge still remains the same mighty agent to restore again the inequality you have removed. But there is a more effectual way to banish aristocracy from among us. It is by extending the advantages of knowledge to the many—to all the citizens of the state. Just so far, and so fast as education is extended, democracy is ascendant.

I wish you, my fellow citizens, God speed in your benevolent and patriotic labors. Seldom does it happen to any citizen to

burst, and two persons were killed, and several wounded.

The name of the persons killed were Wm. Spencer, an engineer of the company, and Geo. Johnson, a passenger. A person named Robert Matherson was also severely injured by the explosion.

The coroner held an inquest upon the bodies, and the jury returned a verdict that the deceased were accidentally killed by the bursting of the boiler of the locomotive.

Journal of Commerce.

Remarks of Governor Seward.—The following sketch of Governor Seward's remarks, delivered at the Sunday School celebration, at Staten Island, on Thursday the 4th inst. is from the New York Commercial.

My Friends and Fellow Citizens:—

We have come up here to rejoice that we are a free people, and that we live under the protection of republican institutions. Theorists of other countries may speculate upon the dangers which beset our constitution—the parasites of power and favorites of fortune may censure our principles and our manners—yet if the sense of mankind could be taken, by offering to the people of every nation and kindred and tongue on earth the constitution, the franchises and the condition we enjoy, our fellow men would everywhere rise at once from long oppression, and boast that they were freemen and republicans as we are.

It is right and proper to assemble ourselves together to do honor to the memory of our forefathers. Our liberty and security were obtained by their privations and sacrifices; yet those privations and sacrifices were voluntary. The exactions of England were not extreme—the weight of her oppression was not yet intolerable. All might have been yielded that was demanded, and all could have been endured that was sought to be inflicted, and the people of the American colonies would have remained nevertheless more free and less oppressed than any other nation on earth. But modified liberty and comparative security were not enough to satisfy the demands of our ancestors. They had conceived the idea of absolute independence of foreign power, and had wisely learned that true freedom can only be secured by institutions of self-government. They never stopped to calculate how much of the cost was to fall upon them, and how small must be their share of the inestimable benefits of the revolution.

It is a worthy purpose of our coming here, to render to Almighty God ascriptions of praise and thanksgiving for the Divine favor and protection. Nor could any other ceremonial of worship be so suitable as that you have adopted, of bringing hither the children and youth of your great city to show them here, beneath the forest shades and upon the hill side, the wonders that God hath done in our behalf. It has its precedents in the numerous injunctions of the prophets to transmit in like manner the traditions of his favor toward his chosen people.

But exultation because we are free may be the action of minds, selfish and ignoble. Gratitude to our forefathers, if it produce no beneficent results, is only an unavailing homage to the dead. Even ascriptions and praise to God merit no acceptance, if they proceed from hearts that are not inspired with charity toward our fellow men. When we adopt measures for diffusing throughout a wider sphere the freedom we enjoy, and extending its fruition to more distant generations, benevolence crowns all the other motives which render this day of festivity and praise throughout our land.

And need enough there is, my fellow citizens, for such benevolent action as this in which you are engaged. Our institutions excellent as they are, have hitherto produced but a small portion of the beneficent results they are calculated to bestow upon the people. The chief of these benefits is equality. We do indeed enjoy equality of civil rights. But we have not yet attained, we have only approximated toward, what is even more important, equality of social condition.

From the beginning of time, aristocracy has existed, and society has been divided into classes—the rich and the poor—the strong and the dependent—the learned and the unlearned—and from this inequality of social condition have resulted the ignorance, the crime, and sufferings of the people.—Let it excite no wonder when I say that this inequality exists among us, and that aristocracy has a home even in this land of freedom. It does not indeed deprive us of our civil rights, but it prevents the diffusion of prosperity and happiness. We should be degenerate descendants of our forefathers, did we not assail this aristocracy, remove the barriers between the rich and the poor, break the control of the few over the many, extend the largest liberty to the greatest number, and strengthen in every way the democratic principles of our constitution.

This is the work in which you are engaged. Sunday schools and common schools are the great levelling institutions of this age. What is the secret of aristocracy? It is that knowledge is power. Knowledge, the world over, has been possessed by the few, and ignorance has been the lot of the many. The merchant—what is it that gives him wealth? The lawyer—what is it that confers upon him political power? The clergy—what is it that gives them influence so benign for good purposes, so fatal for mischievous ends? Knowledge. What makes one man a common laborer and the other a tyrant? Knowledge. Knowledge can never be taken from those by whom it has once been obtained, and hence the power which it confers upon the few cannot be broken while the many are uneducated.—Strip its possessors of all their wealth and power and honors, and knowledge still remains the same mighty agent to restore again the inequality you have removed. But there is a more effectual way to banish aristocracy from among us. It is by extending the advantages of knowledge to the many—to all the citizens of the state. Just so far, and so fast as education is extended, democracy is ascendant.

I wish you, my fellow citizens, God speed in your benevolent and patriotic labors. Seldom does it happen to any citizen to

render to his country any service more lasting or more effectual than that which is accomplished by the teachers of these schools. While they are at work throughout the country, we need indulge no fears of extending too widely the privilege of suffrage, and the rights of citizenship.

I return you my humble and grateful acknowledgments for the generous welcome you have given me. Although it may not be in my power to accomplish any good design which I have cherished, and by which I had hoped to contribute something to the prosperity of the state, I can never forget that, under circumstances so propitious, I had the privilege of raising my voice as an advocate for the moral and intellectual improvement of the people.

Fourth of July.—The anniversary of the Declaration of our National Independence, was celebrated in this city as usual, by public orations, the ringing of bells and the firing of cannon.

Early in the morning the fire Department paraded, in excellent order on the common, and marched around it.

There was also, a sale of bouquets and baskets of flowers, on the common at 6 o'clock in the morning, by a portion of the children of the Warren Street Chapel.—the proceeds of the sale were appropriated to forward the objects of that excellent institution.

Among the public services was one at the Pitts Street Chapel, before the Mechanic Apprentices Library Association. It was introduced by music and a Prayer by Rev. Mr. Gray, an Oration and Poem, the reading of the Declaration of Independence, music, &c.

The regular city Oration, was delivered by Ivers J. Austin, Esq. at the Odeon.

The day was also celebrated in the neighborhood by public dinners, Pic Nic parties, &c. The most noticeable celebration of this kind was the Temperance in Faneuil Hall, of which we quote the following account from the Salem Observer.

We had the pleasure and privilege of being present at this celebration, and can truly affirm, that we never attended any festive meeting with more unmixed satisfaction. Every thing was in keeping with the day, and the occasion. All the arrangements were made in a style worthy of the Bostonians. It was a glorious sight to behold fifteen hundred men, assembled in this venerable Hall, to celebrate the Anniversary of American Independence, on TEMPERANCE PRINCIPLES. It was most inspiring to witness the enthusiasm—the firm and fixed resolve—the patriotic devotion to the true and enduring interests of the State, and the unwavering determination to hold fast to our principles, which were manifested on this occasion. There was nothing like bluster, bravado, or rant, but a dead and pervading conviction, that our cause is a just one, and that it is intimately allied with the progress and perpetuity of our republican institutions. In the language of our Bill of Rights, referred to in a sentiment by Mr. Attorney General Austin, at the close of a most eloquent speech, "a frequent recurrence to the fundamental principles of the constitution, and a constant adherence to those of piety, justice, moderation, frugality, are absolutely necessary to preserve the advantages of liberty, and to maintain a free government."

Edward Brooks, Esq. the President of the Day, introduced the sentiment offered in honor of the Day, and the occasion with a powerful speech, vindicating the appropriateness of this mode of celebrating the Anniversary of our Independence, and illustrating, in a very striking manner, the analogies existing between the political revolution of 1776 and the great moral revolution, which now is being effected by the prevalence of temperance principles.

The Rev. Mr. Marsh favored the meeting with some interesting remarks on the progress of our cause in other States. He stated that six States have already taken strong ground on the subject of the traffic in spirituous liquors, and that as many more States would, in all probability, follow their example, in the course of the present year. Mr. Marsh is Secretary of the American Temperance Union, and has extensive means of information.

President Quincy honored the occasion with his presence, and having expressed his entire and hearty concurrence in the objects of the meeting, entertained us with the overflows of that vein of genuine humor, for which he is so much distinguished. His remarks were received with continued bursts of applause.

Hon. Mr. Rantoul, of Beverly, offered a series of resolutions, embracing and embodying our principles, in a most pointed, clear and succinct form, and which met with a most hearty response from the vast assembly.

Hon. Samuel Hoar, of Concord, in his simple straight forward, and lawyer-like manner, burnt up and consumed the chaff and stubble of the Boston memorial, et id omne genus.

Dr. Peirson, of Salem, in reply to a sentiment complimentary to his profession, as among the most useful coadjutors in the Temperance Reform, made a capital speech, as did also the Rev. Mr. Rogers, of Boston, in reply to a similar sentiment, complimentary to his profession.

Many other gentlemen favored the company with remarks, and what with good eating—good drinking of pure cold water and lemonade—good sentiments—good feelings—good speeches—good songs, very well sung—we had a very good time, and may it be but a beginning of such celebrations, and as this is a species of "moral suasion," we hope that, another year, all our friends will join us.

In the evening there was a very large collection of people on the common, to witness the fire works. It was on the whole a very fine display, notwithstanding the shower of rain after the pieces were put up, which in some degree marred the brilliancy and effect of the show.—Reg.

Accident.—A boy, name unknown, was seriously injured by a Roman candle being let off in his face. It is supposed that one of his eyes will be destroyed, and his features disfigured for life.—N. Y. paper.

Communication.

For the Christian Reflector.

"A REVERIE."

"A poet informs us that,"
"While (he) was musing the fire burned;"
and another, who lived before that divinely inspired minstrel, further "informs us that"
"The word of the Lord was precious in those days;"
There was no open vision."

But another still, commissioned from Heaven at another time, is thus commanded by the Lord:

"Write the vision, and make it plain upon tables;
That he that reads may run."
And thus he concludes his lofty strain:

"For the vision is yet for an appointed time,
But at the end it shall speak, and not lie;
Though it tarry, wait for it: it will surely come,
It will not tarry."

But what is this coming vision? Hark! 'tis the reply of yet another from the court of the skies:

"Thus saith the Lord, the wall is no more,
Neither they that builded it;
The prophets of Israel which prophesy of Jerusalem,
And which see visions of peace for her;
And there is no peace, saith the Lord God."

And still another holy seer, wrapt in Heavenly musings, pours forth his unearthly notes:

"Thus saith the Lord, I have spoken by the prophets,
And I have multiplied visions,
And used similitudes."

And thus one of the last of the prophetic choir strikes the awful chords:

"Thus saith the Lord, it shall come to pass afterwards,
That I will pour out my spirit on all flesh;
And your sons and your daughters shall prophesy,
Your old men shall dream dreams,
And your young men shall see visions."

But when Heaven ceased to communicate with Earth through the harp of prophecy, an Apostle of THE PROPHECIES takes up those sublime things which are made

—plain upon tables,
and says often, as directed of the Spirit, "I will come to visions and revelations of the Lord."

And what are these visions and revelations? O, for that sovereign grace, by which we may see and know them more and better!

"O, for a closer walk with God,
A calm and heavenly frame;

then, while we indulge in "A REVERIE," we shall in a measure "see as we are seen, and know as we are known." We shall not be left to "daub with untempered mortar," nor cry "peace, peace," when God hath said "there is no peace." We shall be preserved from the dreadful calamity of "prophesying smooth things," when the Lord Jehovah has commanded us to "lift up our voices like trumpets, and cry aloud and spare not;" to "show His people their transgressions," and even "the house of Jacob their sins."

How can we ever forget that "he that correcteth his sins"—or the sins of his brethren, tho' it be for the professed sake of peace—"shall not prosper?" And how can we be thus guilty and look forward without trembling to "the dismal day,"

"Of God, in vengeance, and the world on fire," when every thing "covered shall be revealed," and every thing "hid shall be 'known'?" It is good to take visions of the future.—They elevate, and yet humble the soul. But oh! let us remember as we write them, that "We ought to obey God rather than man."—As we look forward to the coming ages, whose shadows are cast before them, let us remember that "God will be true, and every man a liar." Whatever may be the individual consequences to us, "come what may to our fortunes, our reputations, or our lives"—we must speak "the truth in love," and not "suffer sin upon our neighbor." Who can forget the terrible minuteness of the terms of our commission as the servants of the Most High!—"Thus saith the Lord, Son of man I have made thee a watchman unto the house of Israel: therefore, hear the word at my mouth, and warn them from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same shall die in his iniquity; BUT HIS BLOOD WILL I REQUIRE AT THINE HAND."

In full view of this awful declaration of the unchanging God, with what feelings should we indulge "A Reverie?" Let us humbly endeavor to see. I was but lately amid the consecrated silence of the deepest recesses of nature. No human footstep or voice, might easily disturb the seclusion of my lodge. Vision on vision rose before me. I beheld the world at a glance. Ages had passed since I walked upon its peopled surface. The tide of Time had swept away the generations of the living and the dead. The whole face of the globe was changed. I stopped not, as the vision rose, to note the aspect of a single "metropolis," contracted, as all localities are, by local customs, prejudices and castes. My view was THE WORLD—my object, MAN. I saw, in the twinkling of an eye, that the day of the Son of Man had come. All around me were the tokens of the glorious scene. The last vestige of HATHENISM had crumbled to the dust.

"Grim visaged war had smoothed his wrinkled front,"
and, with his own hands, now washed from their stains of blood in the waters of Mercy, had beaten his swords into ploughshares, and his spears into pruning hooks. The stone cut out of the Mountain without hands, had fallen on the remaining relics of POREN, and not only ground them to powder, but scattered them forever to the four winds. The hideous Monster INTemperance, himself fettered by the Hell-forged chains he had fastened for ages on his victims, was driven to a returnless exile in his native caverns. And last of all, as the world's last, and foulest curse, SLAVERY was dragged forth from his hiding places in the church and the state, covered with all the

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JULY 17, 1839.

ENGLISH BAPTISTS AGAIN.

wounds he had inflicted on the bodies and souls of mortals, and loaded to the ground with all the horrible paraphernalia of his infernal vocation; and thus, in the light of that day of "fulness of glory," amid the execrations of God, and angels, and ransomed men, was he doomed to die. O! miserable death! But not more miserable than his life had been. I saw his every three—his gasping mouth, opened, like the doors of Hell, for breath—his fearful contortions of every accursed limb, and member, and fibre of his frame—I heard his dying groans, like broken peals of thunder, bursting out as if they would strike revenge into the very throne of the God that devoured him; but I closed my eyes, and stopped my ears, and joined the Angelic host in proclaiming: "Amen! Amen! even so let it be."

It seemed, however, but a moment, and all this tumult was still. My eyes and ears were saluted and enchanted with the wondrous change. The Millennium had dawned!

"Angels descend with songs again,
And earth repeats the loud amen."

God and man walked in close communion together. The second Eden smiled more gloriously than the first. "Mercy and Truth are met together: Righteousness and Peace have kissed each other." Jesus now reigns king of nations, as well as king of saints. Yes! and "thus it shall ever be."

"His kingdom stretch from shore to shore,
Till suns shall rise and set no more."

But at this auspicious moment in my "Reverie," I was aroused by the cries of oppression and wrong that still ascend in our fallen world. And as I turned to silence in pity these mournful sounds, a Heavenly voice seemed to whisper secretly in my ear: "If aught on earth can hinder the Millennium, it will be the temporising policy of the professed church; but thou faithful unto death, and I will give thee a crown of life."

C. W. D.

BAPTIST CONVENTION.

We notice in the Cross and Journal of Columbus, the report of the proceedings of the State Baptist Convention, recently held at Zanesville. Not a word in the whole of it about slavery, although much about other popular sins! The Baptist church at the South is deeply involved in this evil, but the Baptist Convention of Ohio must think it a very light matter. If adultery prevailed to the same extent in the southern portion of this denomination, we suppose it would be dealt with as tenderly as slavery.

Still, the Convention did not entirely escape excitement about the "delicate question." Albeit the report is totally silent on the subject. It would not do to tell the world, that the Baptist Convention had been so ultra, as to tolerate for a moment a debate even on free discussion. And yet, one whole morning, we believe, was consumed in the discussion of the following resolution.

"Whereas, free discussion is important to the interests of truth, therefore,
Resolved, that this Convention view with pain a growing disposition in our country to prevent the free expression of opinion on moral and religious subjects."

The resolution was introduced by the Rev. Mr. Crisland, lately of South Carolina; but his free-state brethren seemed greatly alarmed by it. Many of them denounced it, as abolitionism in disguise; of course, understanding that freedom of speech and the press is already identified with this most "odious" cause. The resolution was amended so as to read—

"Resolved, that this Convention regards as sacred the right of free discussion on all moral and religious subjects." And in this form it finally passed.—Ohio Philanthropist.

Reflection.—So the majority of the Ohio Bapt. Convention were not prepared to be so ultra as to adopt the original resolution, but must carve it down, and then did not dare to place even this tame act in their report. Followers of Roger Williams, as men of moral courage!!

Breaking up of the Slave Trade.—In conversation with Capt. McDonald, of the brig North, just arrived at this port from the coast of Africa, we learn that thirty-one slaving vessels had been captured, carried into Sierra Leone and condemned, during the first of January and the first of April of this year; that the British cruisers had so landed their men, and broke up several slave establishments on shore, particularly at the Island of Boolama, a place settled by Portuguese.

Capt. McD. also states that the commander of the British brig of war Partaga, told him in conversation, that they had fallen in with several vessels which had the appearance of being slavers, but having American colors and papers, furnished by the consul at Havana, he had to let them pass, but afterwards fell in with them, and captured them with slaves on board, that being proof positive of their true character.

More slave vessels had been captured lately between the river Gambia, and Sierra Leone, than at any time before given—that part of the coast being so near to the British settlement, and one of the principal rendezvous for men of war, that they did not think it required watching so closely, and thereby thousands of slaves were let slip, most of whom would have been retaken and liberated, had they been aware of the extent to which the traffic had been carried on, almost under their own eyes.

[Balt. Republican.]

The Peoria Register says: "June has thus far been exceedingly showery. Our farmers remark that they cannot get dry weather enough to plough their corn as they wish to do. Vegetation looks very promising, unless the growing crops be injured by too much wet, they will turn out most abundantly. The river, of course, continues in fine navigable order."

New Hampshire.—The Legislature of New Hampshire closed its session on the 6th inst.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JULY 17, 1839.

ENGLISH BAPTISTS AGAIN.

We are happy in having in our power to lay before our readers new evidence of the lively Christian interest our Baptist Brethren in England feel in the state of our American Churches. It is now several years, since they first attempted to open a correspondence with their brethren on this side of the Atlantic, on the subject of slavery in our churches. But it is well known that, after their first letter, addressed "To the Pastors and Ministers of the Baptist Denomination throughout the United States of America," had been secreted by those few into whose hands it happened to fall, for six months, it was privately answered by them, and that apologies were given why they could not interfere with slavery at the South by introducing the subject to the Denomination at large. It is, also, known to many that, afterwards, the original letter and its answer were published in England and came over again to America in such form that it could not be suppressed; and that a considerable number of "Pastors and Ministers" did then return a respectful reply which was as respectfully received. Since that time, correspondence has been kept up to some extent, between the Baptist friends of the slave in England and America, though with less frequency and vigor than was desirable. During the last year, we published one communication from them, to which no formal and appropriate reply has yet been returned. Now we are greeted with another brief expression of their sentiments on this subject which grows in interest with every new month; and we respectfully suggest to our Anti-slavery Brethren, ministers and people, and earnestly urge that measures be taken, without undue delay, to combine the sentiments of American Anti-slavery Baptists in a suitable rejoinder. These measures can be best devised and matured in the Convention, for the calling of which steps have already been taken. When shall the Convention be held? We have deferred our own opinion, in order first to receive that of others, and we wish our Brethren would more generally express theirs. The Central Committee at New York are waiting for the direction of the friends of the cause.

The new appeal is as follows.
LONDON, June 7, 1839.
DEAR BROTHER,—We are directed to forward to you the following resolution unanimously adopted at the annual meeting of the Baptist Union, held in New Park Street Chapel, the 1st of May; the Rev. Thomas Swan, of Birmingham, in the Chair. Your past kindness in serving the Union, assures us of your readiness to give this resolution all the publicity in your power.

We are, dear Brother, very cordially yours,
W. H. MURCH, D. D. Secretaries.
JOSEPH BELCHER,
EDWARD STANNE, Secretaries.
Resolved, That this Union desire to repeat their deepest regret that so many of the churches of Jesus Christ in America should continue to sanction, either directly, or indirectly, a system so manifestly hostile to the improvement of mankind, and so utterly destructive to social happiness, and so utterly abhorrent from the spirit and precepts of the Christian religion as that of slavery. They, therefore, solemnly beseech their transatlantic brethren at large, and the members of their own body in particular, that laying aside the prejudices incident to their circumstances, and the maxims of a temporising and carnal policy, they will forthwith address themselves in a spirit of impartiality and prayer, to the calm consideration of the enormous guilt and fearful peril of refusing any longer to come forth to the help of the Lord against this mighty and crying evil."

Worthy of Imitation.—A Congregational church in Maine has ordered copies of the Christian Mirror to the amount of \$20 to supply the poor of the church; and \$10 worth were ordered by a benevolent lady for gratuitous distribution. We say to our readers in the language of the scripture—"Go and do likewise."

We cut the above paragraph from the Baptist Banner and Western Pioneer, a paper published simultaneously at Louisville, Ky., and New Albany, Ind., and which, in our opinion, is doing much, (we are sorry to be obliged to say) to rivet faster than ever the chains of the slave. What a lesson does its appearance in such a quarter teach the readers of the Reflector! We hope they will profit by another portion of scripture, and be provoked to "love and good works."

Are there not some of our friends in New York who will make us the almoner of their bounty, by ordering us to send extra copies of the Reflector where they are so much needed? "We speak as unto wise men; judge ye what we say."

MODE OF CELEBRATION.
The following sensible remarks of the Ægis are worthy of general respect, and as they are an accurate description of the mode adopted at the late Anti-Slavery Celebration in Worcester, we, of course, have reason to give the editor many thanks for them, altho' he has not given the Abolitionists the credit of having suggested them to his mind. May his remarks do much good.

The fourth of July has gone by with its festive observances and usual train of melancholy accidents. It was noticed by ten or twelve towns out of more than three hundred of those united in the commonwealth; in the greater number of the cities and towns it was suffered to pass away in neglect.

Perhaps one occasion of the disregard of the great anniversary is the cumbersome machinery with which it has been connected. By some unhappy arrangement it has been thought necessary to unite patriotism with eating, and the usual preparation for the commemoration is by the collection of the materials for the public feast. Probably this, to most who assemble together on such occasions is a weary and unprofitable exercise, subjecting those burdened with the care of arrangement to heavy labor and vexation, and less agreeable to those for whom all the care is bestowed than it would be if permitted to seek their own enjoyments without the formality and restraint which surround the guest, at the table of the public.

While it would be easy to mark the day by the sound of cannon, and the peal of bells, the pomp of processions, the solemnity of prayer, the eloquence of addresses, and even the stately parade of studied sentiments, it would be agreeable to dispense with the tiresome arrangements of the public board, and to leave each citizen after having participated in the intellectual enjoyments which had been provided, to seek the satisfaction of hunger and thirst at his own table or with his friends, free to join in whatever amusement or relaxation may be gathered from the occasion.

RELIGIOUS INTELLIGENCE.
On Lords Day, July 7th, five persons were baptized in Sterling, Mass. by Bro. George Waters. Four of these persons are heads of families—three are males—two are a husband and his wife—one a young woman. Several other persons are expecting soon to observe the same ordinance. We are informed that about thirty persons have recently become believers in Christ in Townsend, Mass., several of whom are students in the Seminary in that place. We believe that the work of grace has been enjoyed chiefly under the ministrations of Br. Oren Tracy.

DEATH BY LIGHTNING.
During the storm on Monday, the 8th inst. Mrs. MARY ANN, wife of Mr. James Gamwell, of Palmer, Mass. was struck with the electric fluid in her own house and killed instantly. She was at the moment employed on a flight of stairs leading from the lower to an upper room, when, Lo! the potent messenger came, and, in "the twinkling of an eye," precipitated her body to the foot of the stairs and ushered her soul into the presence of her final Judge. The shock was tremendous; two or three others were much affected, but it is hoped, not essentially injured.

Mrs. Gamwell was about 30 years old. She has left a kind husband and two little children to mourn, in circumstances deeply afflictive. May the consolations of that religion which she professed be vouchsafed to them. O that people were wise, that they would consider their latter end!

I am told that only a few weeks since, another lady, Mrs. Smith, was also killed by lightning about two miles distant from Mrs. Gamwell.

I called at the house of Mr. Gamwell early this morning and found the family in great affliction.—W. M.

THE SCHOOL TEACHER'S MANUAL, containing practical suggestions on teaching and popular education, by Henry Dunn, Secretary to the British and Foreign School Society, London; prepared for publication in this country, with a preface by T. H. GALLAUDET, Hartford, published by Reed and Barber, 1839.

We thank the publishers for a copy of this excellent work, and cheerfully commend it to the friends of education.

"The Free Will Baptist Quarterly Magazine," Dover, N. H. June 1839.—No. 1. vol. 1. has been received. It is handsomely printed on good paper and indicates a good degree of talent and a better spirit than some of our Religious Quarterlies. We doubt, however, whether there is any sound philosophy in the analyses which have been attempted of what is called "the Will," by either class of writers—those who advocate or those who deny "the Freedom of the Will." Edwards wrote like one bewildered by trying to deduce truth from false principles, and so have most others on this subject. We suppose, the error lies in a wrong definition of the will, i. e. the faculty so called. We, therefore, respectfully submit the inquiry to our "Free Will" friends—What is "the Will?"

A good sign. The following letter has been handed us for publication.
Mr. Samuel Congdon.
Sir,—A few years since, I hired a horse and chaise at your Stable to go some 30 or 40 miles and while absent put up at a public house, and through the carelessness of myself and the Ostler, the Blanket and circingle belonging to you were left.—I having no strict moral principle at that time, and as your Ostler did not discover the fact, I have never given you any compensation. The value of them I should think, did not vary much from \$1.50. For the spiritual benefit of my own heart (which, through the merits of a Savior's blood, I hope, has been cleansed from sin) and my obligation as a new creature in Christ Jesus to deal justly with all men, I here enclose \$2.00, which, I hope you will receive from the author as justly your due. The interest, postage, and original value of the articles, I should think, would amount to the above sum.

I have particular reasons for withholding my name, although I should be glad to know that you have received the money. Perhaps, some Editor will give the notice gratis.

We commend to the notice of our Baptist friends, the following:
BAPTIST FREE DISCUSSION PAPER.
REV. CYRUS P. GROSVENOR, Editor.
REV. CHARLES W. DENISON, General Agent for New York, New Jersey, Pennsylvania, Ohio, and other Southern and Western States.
NEW YORK CHRISTIAN REFLECTOR.
Published weekly
IN NEW YORK CITY, AND IN WORCESTER, MASS.
By a Board of Managers, &c.

We can only speak in behalf of this paper. It is good, emphatically so, and ought to be well sustained by every Baptist who loves free discussion, and hates oppression.—Philanthropist.

Bro. J. Holbrook from Massachusetts has removed to Brentwood and accepted the pastoral charge of the Baptist church in that place.

Bro. D. W. Burroughs has removed from Dorchester to Manchester, Vt.—51 have been added to the church there by baptism.

FIRE AT EASTPORT, (Me.)—We learn that soon after 1 o'clock, on the morning of the 6th inst., a fire broke out at Eastport. It commenced in a small building, No. 9 Water street, and by 7 o'clock destroyed much of the larger portion of the business part of the town. Two vessels, the Martha and Abigail, were totally destroyed. The fire made a clear sweep of every building on both sides of Water street to the store of Messrs. G. & J. Hobbs, on the east side, and the office of G. F. Granger on the west side; extending also back and burning a number of buildings. Every wharf within the limits of the conflagration, were entirely cleared, except two stores. Loss estimated at \$240,000, of which \$80,000 are supposed to be insured.

Nothing remains of what was yesterday the centre, and in fact nearly the circumference of the business part of the town, but a heap of ruins, above which rise the blackened chimneys of the burnt buildings, and over which the smoke rests like a pall, as if to hide the hideous mass beneath.

CELEBRATION AT NEWTON.
From a correspondent we learn that the six Sabbath Schools at Newton, connected with the Baptist, Congregational, Episcopal, and Methodist churches, united in celebrating the anniversary of our nation's birth, in a beautiful and spacious grove south of the village called "Lower Falls." Appropriate original hymns were sung by the choir and children, and interesting addresses were made by Mr. Banister, Mr. Eaton, Rev. S. B. Babcock, and Prof. Sears.—Watchman.

Fireworks seen at Princeton. A letter from Princeton, published in the Evening Gazette, mentions that the fireworks on our Common on the evening of the 4th, were distinctly seen there, a distance of forty-five miles, and remarks that "the fire balloon" made a fine appearance.—Boston Post.

The New Haven Herald states, that the steamboats between that city and New York, are no longer to run on the Sabbath, and that the mail on that day will go by land.

BRIGHTON MARKET.—MONDAY, July 8. REPORTED FOR THE YANKEE FARMER.
At market, 285 Beef Cattle, 12 yoke Working Oxen, 19 Cows and Calves, 450 Sheep and lambs, 325 Swine.

Beef continues to decline a little. We quote first quality at \$5.00 a \$5.00—second quality \$7.50 a \$8.00—third quality \$7 a \$7.25. Working Oxen—Sales slow—we notice but one yoke sold, at \$105 1-2.

Cows and Calves.—Dull.—\$25, \$30, to \$34. Sheep & Lambs.—There was a great proportion of thin old sheep at market, which were slow sales. Good lambs were in demand, say 2 1/2 a \$4.

Seine.—Very dull. Lots were selected from 7 to 8 cts; at retail, from 8 to 10.

NOTICE.
The next lecture of MARY S. GOVE, on Physiology, in Millbury, will be given on Friday, the 19th, at the Burbank Village; the subsequent lectures, alternately, at that place and at the Artery Village.

A friend informs us that a Physiological Society is about to be formed in Worcester. We have no doubt that this subject is one of importance, whether we regard the health or the morals of the community.

Married:
At North Weymouth, Rev. William Jones, of Hillsboro' N. H. to Miss Miriam Pratt, of N. W. They are to sail for Persia on the 15th inst.

In Boston, on Tuesday, Mr. Charles J. Hadley, of Boston, to Miss Agnes Robertson, of Georgia Co. S. C.

In Weathersfield, Vt. Rev. Tertius D. Southworth, of Franklin, to Miss Martha Warren.

Died:
In Worcester, July 8, Mrs. Jane Morey, (colored) aged 108.—July 13, Mary Jane, daughter of Mr. John B. Hart, 31 months.

In Boston, July 5, after a lingering illness, Miss Mary Davis, 81.

In South Boston, July 5, Mr. John F. Hearsey 45.

In Delham, Mrs. Sarah Dowse, relict of the late Hon. Edward Dowse.

In Philadelphia, Mrs. Susan S. wife of Rev. George H. Eaton, and daughter of Capt. Daniel Lakeman, of Ipswich, 25.

At Athens, Ga. 21st ult. Hon. Augustus S. Clayton.

In Rochester, N. Y. Mr. James F. Brown, of Boston.

In Boston, on Tuesday last, Mrs. Elizabeth Wheeler, 61.

25th ult. Mrs. Fanny, wife of Hiram Wheelock, Esq. and daughter of the late Dr. Jacob Corey, of Sturbridge.

In New York city, 10th inst. Rev. David S. Bogart, 70.

In Earlston, Scotland, James Hume, Esq. 92. He was born in Georgia, U. S. and, in his early life, appointed Attorney General for that Province. At the breaking out of the war of Independence, he adhered to the British interest, and was soon after appointed Lord Chief Justice of Florida, where he continued till 1783, when it was ceded to Spain. His services were rewarded by a government pension of £500 per annum.

In Boston, Mr. Thomas Veazie, 51; Mr. Samuel Estabrook, of West Cambridge, 63; Miss Ann Phelon, 72; Mrs. Mary, relict of the late Isaac Bowers, 82.

In Cambridge, Peter Cocham, Esq. 76.

In Salem, Mrs. Mary, relict of the late Capt. Benj. Shreve 57; Capt. Ichabod Nichols, 90, for many years a distinguished shipmaster and merchant.

In East Cambridge, Luther Brooks, Esq. one of the Representatives of the town of Cambridge.

In Brookline, on Sunday last, Mr. Benjamin White, 55.

In Provincetown, 6th inst. of consumption, Capt. George W. Pettis, 37, late of schr. Wm. Tell, of Kingston.

In Barrington, R. I. Mr. Thomas S. Bean, 81, a soldier of the revolution.

In Portsmouth, N. H. Mrs. Mary, wife of Wm. H. Williams, Charlestown, Ms. and daughter of Mr. John Nichols, of Salem, Ms. 92.

In Darien, Ga. Mr. Henry Hamlin, a native of Wareham, Ms. 20.

In North Chelmsford, June 29, Mrs. Jane S. W. Blood, wife of Mr. Benjamin Blood, Jr. aged 34. She was a member of the Second Baptist Church in Lowell.

On the morning of Saturday, 18th ult., Samuel Tiebart, Esq., of Belleville, McHenry co., Ill., was killed by the accidental discharge of a rifle as he was carelessly climbing a pair of bars. The ball entered his left side, near the heart. Mr. Tiebart was recently from New York city, and he has been the son of a widower who is a member of a Baptist church there, who, with a wife to whom he had been wedded for only four days, mourns his sudden departure. Thus, even when prospects flatter and the bosom swells with hope and joy, there is no security for life.

"The glory of man is as the flower of the grass."—Banner and Pioneer.

NOTICE.
The next session of the Ministers Meeting in the vicinity of Worcester, will be held at the house of Rev. John Walker, in Barre Wednesday the 31st inst. at 10 o'clock.

Jno. JENNINGS Sec.
Grafton, July 15th, 1839.

NOTICE.
There will be a meeting of the Worcester Anti-Slavery Society at the American Temperance House to-morrow evening at 8 o'clock. Per order of the Board.

GEO. M. RICE, Sec.
Wednesday, July 17, 1839.

TAXES for 1839.
TREASURER'S OFFICE, Worcester, July 15th, 1839.

THE County, Town, School, South Parish, Central Parish, and Baptist Parish, Taxes have this day been committed to me the subscriber, for collection, and are to be paid at my Office, over the store of James Green & Co., entrance No. 3.

The following discounts will be made on all said Taxes (except such as are ordered collected by the Assessors of the Town, agreeably to the 12th Section of the 8th Chapter of the Revised Statutes, and those of a School District,) viz. 6 per cent. if paid before August 14th; 4 per cent. if paid before September 13th; 2 per cent. if paid before November 12th: after which cost will be made on all Taxes remaining unpaid. As I wish to do my duty as a servant for the people, I hope the citizens will do their duty, and greatly oblige their humble servant, Wm. GREENLEAF, Treas. & Collector.

THE Taxes of the Second Parish in Worcester, have this day been committed to Ivers Putnam, Treasurer and Collector of said Parish, and are to be paid at his Office, over the Worcester Bank. The same discounts will be made as are made on the Town Taxes.

Worcester, July 15th, 1839.

CIGARS & TOBACCO.
5000 REAL Principe Cigars, Choice Brand.
5000 Tribeco and Havana do. Prime.
10,000 Common Spanish do. do.
500 lbs. Extra Honey dew Tobacco.
For sale by J. R. BIGELOW & CO.
Worcester, June 26, 1839.

FOR SALE.
A BOOK BINDERY ESTABLISHMENT in Pittsfield Mass., consisting of a full set of TOOLS, Ruling Machine, &c. The above will be sold low, if applied for soon. To a man who has a small capital, this affords a rare opportunity, as business is good and permanent.

Apply to Austin Hayden, Pittsfield, or to Samuel Wardwell, Dalton.
A. HAYDEN.
Pittsfield, Mass., July 3, 1839. Sw. 27.

Havana Sugars.
3700 lbs. Brown Havana Sugar at 10 cts.
600 lbs. White do. do.

ALSO
2000 lbs. Prime Porto Rico do.
500 do. Refined Loaf do.
500 do. Crushed & Powdered do.
For sale by J. R. BIGELOW & CO.
No. 3, Granite Row, opposite Dorr, Howland & Co's.
Worcester, June 26, 1839.

MOUSELIN DE LAINES, at 20 cts. pr. yard!!
63 PIECES Mouselin de Laines, 18 from 20 to 75
50 " Light Printed Lawns 20 " 42
30 " Mourning " 25 " 42
100 " best quality English Prints at 25
100 Dozen, Cotton, Silk, Raw Silk, Pie Nic, Linen and Kid GLOVES from 12 1-2 to 75
100 Dozen Cotton Hose " 10 to 75
Together with a Great Variety of Summer Stuffs and other Goods this week receiving and for sale cheap by ORRIN RAWSON.

Worcester, June 26, 1839. Sw. 26.

COFFEE.
700 lbs. Warranted Old Government Java Coffee.
1000 lbs. Prime St. Domingo Coffee.
600 do. Sumatra do. at 10 1-2 cts.
Opposite Dorr, Howland & Co's.
For sale by J. R. BIGELOW & CO.
June 26, 1839.

Ladies' Travelling Baskets.
6 doz. Ladies' Travelling Baskets of various forms and sizes. Also, a variety of Fancy work do. for sale at No. 3, Granite Row, By J. R. BIGELOW & CO.
Worcester, June 26.

FRENCH LAWSNS, at Rufus Sanger's NO. 7, GRANITE ROW.
1 CASE French Lawns, Rich Patterns
1 do Scotch " " 50 cts.
1 do Bishop " " 30
1 do French " mourning 50
1 do " do 37
1 do Chally, Mouslin de Laine, Lama, Silk, Merino and Raw Silk Hdks, Shawls, prices from 25 cts. to \$2.00 each.
June 11th, 1839. 24tf.

"American Slavery as it is; & TESTIMONY OF A THOUSAND WITNESSES," BY THEODORE D. WELD.
224 Pages, Octavo: Price, 37 1-2 cts.
A few copies for sale at this office.
Worcester, June 5, 1839.

NEW CHEAP GOODS.
The Subscriber is this week receiving 39 PACKAGES more of FRESH and DESIRABLE GOODS—among which may be found

4-4 French Prints at 17 cts. per yard.
English " 12 1-2 " "
American " 6 1-4 " "
Furniture Patch " 9 " "
Printed Lawns " 20 " "
Mou. de Laines " 25 " "
Plain Silks " 33 " "
Figured " 50 " "
Bed Ticking " 11 " "
Merino Cas'm'r. " 12 1-2 " "
Ermittes " 42 " "
Broad Cloths " 1 50 " "
Heavy Cas'm'r. " 62 1-2 " "
" Satinets " 50 " "
Bro. Shirtings " 6 1-4 " "
" Sheetings " 9 " "
" Linen Table Covers at 37 1-2 cts. per yard.

Colored Linen Table Covers at 75 cts. per yd.
Ladies' Lillie Thread Gloves at 12 1-2 cts. per pair.

Together with a great variety of other GOODS equally cheap by ORRIN RAWSON.
Worcester, May 29, 1839. Sw. 22

BRAIDING STRAW. JUST RECEIVED.

50 LBS. Good Braiding Straw at 25 cts. per lb. Straw Machines at 12 1-2 each. Good 11 Braid wanted for which the highest price will be paid by RUFUS SANGER.
No. 7 Granite Row, Worcester. 22

HELP WANTED.

A CAPABLE GIRL, who understands Housework generally, is wanted in the family of the subscriber—good wages and a good situation may be obtained by immediate application.

D. S. MESSENGER.
Worcester, June 19, 1839.

SOUCHONG TEA.

A FEW boxes Souchong Tea, of extra quality, just received and for sale by J. R. BIGELOW & CO.

June 26, 1839.

Ham and Lard.

1000 lbs. Boston Ham.
500 lbs. Prime Lard.
5 Bbls. Clear Pork,
At No. 3, Granite Row,
By J. R. BIGELOW & CO.
June 6, 1839.

Cod Fish and Mackerel.

2000 LBS. prime Cod Fish.
1850 Smoked and Dried Halibut.
75 " " Salmon.
10 gr. Bbls. No. 1 Mackerel.
At J. R. BIGELOW & CO'S.
June 26, 1839.

NOTICE.

THE subscribers have formed a connexion in business under the firm of J. R. BIGELOW & CO., and are now receiving at the old Store of P. Richardson & Co., a large assortment of West India Goods and Groceries, Consisting, in part of

Flour, Salmon, Raisins,
Grain, Halibut, Currants,
Pork, Tons, Spices,
Lard, Sugars, Peaches,
Ham, Rice, Ale, and
Mackerel, Molasses, Porter.
J. R. BIGELOW,
JNO. BIGELOW.
Worcester, June 26, 1839. Sw. 26.

Large Stock of Dry Goods, Selling off at Cost!

THE Subscriber wishing to reduce his Stock of Goods previous to the first of September next, therefore offers until that time a part of it at cost,

POETRY.

THE PRAYER-MEETING.

All were assembled there:
The white-haired one,
With seventy summers pencil'd on his brow;
The man in life's meridian, whose strong arm
Stem'd the fierce torrent of life-weary care;
The young and fair, who bore in their warm hearts
The burning buds of young Hope's morning flowers;
That never any unfolded to earthly breath;
And childhood's smile-curved lip and stainless soul.
The wayward passions of this galling world
Found no admittance there. Each heart was hushed;
A holy awe sat on each humble brow,
And high, rich music was in every heart.
Jesus was "in the midst," and they were blest.

One voice, in solemn tone, and low, yet deep,
As if his soul were trembling in each word,
Floated away upon the still air
Up to the courts of heaven.

The still, small voice,
That thrilled each soul, in low-toned harmony,
Breath'd peace and pardoning love. Full many a heart,
Wearied and worn by earthly care and toil,
This evening, nerv'd by confidence in God,
—A sacred, solemn truth—in strength went forth,
Leaving upon that arm which we'er may fail.

Oh! there is peace in this "dark world of woe,"
The sunlight of a better day anon peers out
From heavy clouds that wreathen them round our sky,
And breaks the spirit of a purer world,
Telling of holier rest, and higher joy,
Than earth's alluring dreams can picture forth.

E. E. C.

MORRISVILLE, NOV., 1833.

SLAVERY.

VIRGINIANS IN ADVANCE OF NORTHERN MEN.

We confess that our astonishment was not a little excited on reading, in the Boston Patriot of June 28, the comments of the Editor in opposition to the remedy proposed in a Virginia Newspaper for retrieving that ancient state from the ruinous condition into which Slavery has reduced it. The letter of Mr. Kenrick is a valuable document containing much information which will be interesting to our readers, aside from the subject of slavery. But they will be gratified to learn that the true remedy, which has been urged by Northern Abolitionists and for urging which they have been considered very fanatical, is, at length, published in the midst of slavery and commended to the attention of slave-holders. But how does it look in a *Bostonian* to throw in his influence against the doctrine of immediate emancipation, when the *South itself* begins to preach it? We believe that Mr. Kenrick alludes to but a very small portion of the prosperity which would accrue to the slave states, if "all the slaves were emancipated at this day," i.e. immediately; and we are far from believing that Mr. Kenrick's "idea" is "out of the most phantasmagoria." It is the fruit of the soundest philosophy. Abolish slavery in Virginia, and thousands of Freeman from New England would hasten to convert the emancipated into the most efficient cultivators of that "Garden of America" and to elevate them by knowledge to the rank of respectable citizens. Let the advocates of "compensation" learn how the slave holders may be compensated for their slaves.

AGRICULTURE OF VIRGINIA.

We publish the following, which is copied from a Virginia Journal, rather for the purpose of exhibiting the writer's statement of facts, relating to the present condition and value of the soil in the tract of country to which it relates, and its capability of improvement, than for any confidence in his estimate of the effect of the mode proposed of increasing that value. —We are far from supposing that the mere fact of emancipating 400,000 slaves, in any form, would have any effect in inducing the emigration of free laborers, or in encouraging free white labor. Indeed the idea that the conversion of 400,000 slaves into freemen, possessing equal political rights with the whites, entitled to a living from the soil, but independent of any control which could compel them to earn it—the idea that such a change in this class of the population would tend to invite thither white laborers for the purpose of cultivating the soil, that it would encourage emigration from the North, and thus enhance the value of property, appears to us one of the most quixotic which has been entertained by any one, on this subject.

Ed. Patriot.

ALLEGED EFFECT OF SLAVERY ON THE AGRICULTURE OF VIRGINIA.

To the Editor of the Daily Advertiser:
The following letter, revised by the writer, is from the "Farmer's Register," a monthly work, published at Petersburg, in Virginia, one of the most valuable agricultural publications in the United States, and edited by Edmund Ruffin, Esq. of that city.

To the Editor of the Farmer's Register:

PORTSMOUTH, (Va.) April 1st, 1839.

In lower Virginia, you have indeed, from all accounts, a vast and fine tract of country, from 60 to 80 miles broad, along the whole Atlantic coast. The land, almost a perfect level, with but slight undulations, was, evidently once covered by the sea; not a stone, or even the least size, being left by nature, in this whole wide and extended space. This vast country is now, in a considerable measure, without a population, the abandoned lands being again covered with forests, as they were in the former days, in the times of the red men. The land once so fertile, having been worn out or ruined by a system of perpetual cropping and exhaustion for ages; little or nothing being restored to a soil never ungrateful, in return for all that was taken away, the earth thus cruelly injured and robbed of its fertility refuses its increase. Lands thus abandoned become quickly covered with forests. Yet those vast forests, it is well known, will in process of time renovate the land, by the enormous and continual droppings of their leaves, until a new virgin mould of considerable depth is formed on the surface, and the soil is recovered and restored to its former fertility. Good lands may now be obtained in this vicinity, and within a few miles of the Navy Yard and the wharves of Portsmouth, for \$5 an acre, heavily covered, wholly or in great part, with wood of a new and most luxuriant growth. We are fully aware of the causes of this destruction, and these same causes still continuing, it seems not very probable that these lands ever can be duly appreciated or rise to their full value, until those causes are removed.

It appears to me that the soil answers well to the description which writers have given of the soil of Flanders, which though formerly very poor and exhausted, has now become, under extraordinary management, the garden of the world. I am fully satisfied that the whole of Eastern Virginia, with suitable management by clearing and draining, may, in like manner,

become one day, not only the most healthy country, but the garden of all the Atlantic States. The lands of this vicinity, as far as I have seen, appears to be at least as fertile as many of those lands of Massachusetts which now bring \$100 an acre; and from the greater length of the summers and other causes, larger crops by far, as I am fully convinced, may be obtained from many of these lands and at far less expense, than are obtained from many of the best lands of Massachusetts.

In this extensive and level country, there are very large tracts of land of another class and extraordinary character, which have never been reclaimed, and to which all the preceding general remarks do not apply. These are the low flats, boggy lands, or moors. The soil of these moors is usually very deep, of a coal black color, consisting of a mixture of vegetable mould and sand, and resting on an impervious substratum of clay. These immense tracts have for a long time been considered as worthless, and but a very small proportion of them have ever been reclaimed or brought into cultivation, consequently they still retain resources of fertility unimpaired and almost exhausted; nothing more being necessary than simply ditching and effectual draining to develop their extraordinary fertility, and to render these vast tracts of land the most productive in America and fully equal, it is believed, to the very best alluvial districts of the West. The experiment has been tried by some of the most intelligent, and I have witnessed the very extraordinary results.

Thus has this fine country, in this day become, in part, a recovered or renovated country; but in other parts or in a considerable proportion of its very best lands, it is in fact a new country, which has never yet been reclaimed. The climate precisely like that of those other new countries of the Western States. The people, and particularly strangers, are subject, as at the West, to fevers, agues and bilious complaints, during the autumn months, and from precisely the same causes; but only during those months when, the summer being past, vegetation is on the decay; and only in those parts which are covered with interminable forests and in low boggy situations. Those causes being removed, the whole country will probably become as healthy, at all seasons, and in all its parts, as any country on earth.

Your State contains, as I believe, 44,000,000 acres of land; and I am fully satisfied, capable of sustaining a population of from eight to ten millions of souls. Your treasures of calcareous manures, for the renovation of the lands, are inexhaustible, and are profusely scattered over the whole country far and wide. This important fact I have learnt from all the accounts I have received from your own highly valuable writings, and from the late Geological surveys of the State. This is not the case in a very considerable portion of New England, where in very many of the sections, calcareous substances are not found. But one great obstacle or objection, with many of our Northern men, to a permanent residence in this country, is the state of slavery which here exists. For slavery in Virginia, not only has a tendency to lower and degrade the wages of the free laborer, but to degrade also the profession of labor itself, by conforming the condition of the laborer to that of the slave. It is not thus in New England, generally speaking, but the reverse—idleness being deemed, in that country, rather as a vice and a disgrace, than a virtue, as it is here. The State contains about 500,000 slaves, which are probably valued by their owners, one with another, at \$400 each, or \$200,000,000 for the whole. Now can any one doubt, that if all these slaves were emancipated, the lands of Virginia would rise \$5 an acre? This rise of \$5 an acre, would raise an equivalent to the estimated value of all the slaves. I am persuaded however that the rise of lands from this cause would be far greater than is here estimated; and that were all the slaves emancipated at this day, the State of Virginia would experience a clear gain of more than \$500,000,000, in the rise of their lands alone. Emigration to the South would then take place, to a great extent, from all the Northern free States. Instead of emigrating to the West, where labor is scarce, the Yankees would then flock hither and hire up, at advanced wages, the freed slaves and ere long the whole of eastern Virginia might become a perfect garden.

The growth of the forests in this climate, even on wornout lands, is remarkably rapid. The advantage of this part of Virginia for the early production of wheat is well known; and its peculiar adaptedness to the growth of all early vegetables and fruits of every kind, for the supplies of the markets of the great cities of the middle States is very generally unvalued. These cities, by aid of Rail Roads and Steam Navigation, are now brought very nigh; the city of New York being not more than 24 hours removed from Norfolk and Portsmouth. This distance will shortly be reduced, by a new Rail Road route, to 20 hours; yet the season of spring at Portsmouth is full a month in advance of the season at New York. Strawberries are ripe and usually gone by the 20th May. The wheat (some Virginia wheat) is ready to reap by the 15th or 20th June, and from ripening so early will almost always command a higher price than the wheat raised at the north, and especially where flour mills have been established, inasmuch as new flour is always preferred to old. The fields of Virginia are annually reaped, and the produce converted into flour, and this flour is usually sent immediately for sale to Philadelphia, New York and Boston, where it always brings a high price, even before the wheat fields of the North are ready to harvest.

Although the prices of provisions are generally at least as low in this part of Virginia, and the price of labor much lower, than in New England, yet this difference in regard to wages seems to be rather nominal than real; since the expenses of fare and of entertainment to the traveller, are far greater on all the main travelling routes of the south, so far as I have seen, than they are north of New York city and in New England. Therefore, I am persuaded that the people of the South and of Virginia, will never be able to compete with their brethren of the less highly favored soil of New England, either in Agriculture, Manufactures or Commerce, until some great change, under divine Providence, can be brought about in the political and social condition of their people.

I am persuaded that there are few or no sections of our country, where a first rate experienced northern farmer could locate himself to greater advantage in regard to profit, than in this part of Virginia, for the cultivation of all kinds of early productions for northern markets—which there command a most extravagant price. With some exceptions, your work horses and horned cattle during winter are lean and poor, so far as I have remarked. But this, I am persuaded, is owing, not to any particular defect of soil or climate, but rather, in many instances, to want of shelter and to bad keeping; to want of attention and care. My horses, which we purchased and brought down hither from Baltimore, owing to our usual attention and care, are now in the finest possible condition. So also are those of the Navy Yard here, although as I am told, some of those horses are now very old. As to the race horses in Virginia, from all the information I have been enabled to obtain, they are the finest in the world. Very respectfully,

WILLIAM KENRICK.

MISCELLANY.

CIVILIZATION AND CHRISTIANITY.

We have often met with persons who maintain that men must be civilized before they can be Christianized. To all such we commend the following extracts from a letter of Rev. J. S. Greene to the editor of the Boston Recorder, dated at Wailuku, on Maui, one of the Sandwich Islands, in January last.

The work of God here, the past year, demonstrates the falsity of this opinion, and pours contempt on such worldly wisdom. For many who absolutely know nothing of civilization, not even the name, much less the thing, are now apparently renewed in the temper of their minds. Many poor crippled, scarred veterans in the camp of Satan, who are tottering on the brink of the grave, and just ready to sink to perdition, "whom no man could tame," are now like lambs, following the great and good Shepherd, who laid down his life for the sheep. Yes, I am greatly mistaken, if God, in the glorious work He is carrying on here, is not showing to the Universe the wickedness and consummate folly of the doctrine, that the gospel must, to be efficacious, follow in the wake of civilization; that men cannot become the sons of God, and heirs of heaven, unless a scheme of man's devising be first introduced, and made to bear upon them! Yes, nothing is more apparent than the fact, that the grace of God touching the heart, prepares the way for civilization. Even should nine in ten of the hopeful subjects of grace at these islands apostatize from the faith, still the evidence in the change of character, independent of the influence of civilization, of the remainder, would be indubitable, and show that the "foolishness of God is wiser than man."

No heathen people ever were, and no heathen people ever will be civilized, till the gospel of Christ reaches their hearts. The whole world may safely be challenged to produce a single instance of successful attempts to civilize a barbarous tribe without the gospel. The motives held up to the mind by the advocates of mere civilization, are tame and impotent. They are like the rays of moonlight on an island of ice. The gospel, on the other hand, presents motives of incalculable weight, appeals absolutely irresistible, when by the agency of the Spirit of God, they are made to bear upon the conscience and the heart.

It is like the noon-day sun, converged, in a focus, to a single point, absolutely overpowering. Civilization is wholly inadequate to the removing of the obstacles to the conversion of sinners. The heathen world resembles an impenetrable forest, filled with pools of stagnant water, in which every unclean reptile may be seen. The gospel, to continue the figure, is the axe which levels the sturdy growth, cuts up the brambles, and lets in the light, and sun, and health-giving breeze, to dissipate the noxious vapors, dry up the stagnant waters, and thus prepare for successful cultivation. To drop the figure, the gospel of the blessed God, and the gospel alone, prepares the way for the successful prosecution of efforts to civilize the heathen.—N. Y. Observer.

From the Mother's Magazine.

FORMING A HABIT OF INDUSTRY.

"How may a habit of industry, or love of useful employment, be most successfully cultivated in early youth?" "Indolence," says Dr. Dwight, "is original sin." There is certainly an aversion to application which is natural to children; nor do I think that a love of useful employment can be produced in a child, until the habit is formed.—When the habit of being employed is formed, the advantages resulting from it, (of which even children may be generally sensible,) may in time produce a love for employment.

The question then turns on this, "How may the habit be formed?" I answer, it may be formed by beginning with children while yet very young; setting them about doing little things within the scope of their powers—things which they may see and feel are "helping mamma." Endeavor to inspire them with the desire to be useful, and let them be made sensible that they are doing good. Long before they are capable of much mental effort, their little bodily powers may be turned to some account, and both physical and moral education would be progressive. I once heard a little boy three years old, after making an effort to bring a few little sticks of wood, which he had been desired by his mother to do, say, "there Mamma, have not I done good use now?" The child was gratified in the sense of being useful, and who does not see that an important moral result was also attained—good feelings were cultivated?

In order to fix this habit, great attention and patience are requisite on the part of parents, and they must sometimes, from a sense of duty, do violence to their own feelings, and sometimes to the feelings of their own children. I do not think that children will of their own accord, set themselves about any useful employment, but most need to be bidden; and we should not wonder and fret impatiently at them for this. That may be called a good child who does as he is bidden. You may often find your child unwilling, but do not shrink from requiring what you think right and reasonable; depend on it, you will find yourself abundantly rewarded, not only in the sense of having performed your duty, but also in the happiness you will find your child is enjoying in consequence.

Parents must not only tell their children to do something, but what to do; and also patiently teach them how to do it. Until this has been done, and perhaps more than once or twice, we must not reproach them with being idle or careless. And in general, I have found from my own experience and observation, that this reproaching of children has a bad effect. I have been often struck with that text of Scripture, which speaks of the Most High as giving wisdom, "without upbraiding." Let us imitate our heavenly Father in our conduct towards our children in this particular.

I am satisfied that this business depends almost entirely on the parent, and especially on the mother.

A warning to Travellers.—Yesterday morning Mr. Hale, of the Merchant's News Room, was informed by Mr. Damon, agent of Harnden's New York and Boston packet express, of the arrest at Boston of a young Englishman, who is no doubt connected with an extensive gang of burglars and robbers in the different cities of the Union. We are indebted to Mr. Hale for the particulars.

It appears that, during the last three weeks, Mr. Damon who is entrusted with large sums of money by the banks and merchants of Boston, and other cities, to transmit from one city to another, has observed, in his travels by steamboat and railroad, that he was invariably accompanied by a young Englishman, whose manner toward him was rather suspicious, which induced Mr. Damon to keep an eye on him, in handling the baggage of the passengers.

On Wednesday morning last, as the cars were about starting from Boston for Providence, the Englishman entered the car and seated himself alongside of Mr. Damon, who from his manner and movements, became more satisfied than ever that all was not right with the stranger, and he determined to satisfy himself whether his suspicions were just or not. Accordingly, Mr. Damon succeeded in detaining the cars, and despatched a messenger for officer Cooleage, of the Boston Police, who was soon on the spot, and was directed by Mr. D. to take the Englishman in custody.

To this agent of the line objected, as he thought it impossible there could be any thing wrong in a person having so much appearance of a gentleman, and the officer hesitated whether to arrest him or not. Mr. D. then informed the officer that if there was any thing wrong in the matter he would indemnify him, and insisted on his taking the stranger into custody, which he finally did.

On being questioned, the Englishman said his name was Seaton, and denied having any baggage with him. A search was then made, and a large carpet bag of great weight, was found, which was disowned by all the passengers. The prisoner, on being closely questioned, said that the bag did not belong to him, but had been taken from the Portland steamboat and placed in his charge by a gentleman boarding at the Pacific Hotel at New York. He denied all knowledge of the contents of the bag, and said that he had not possession of the key.

On searching him however, the key was found in his pocket, and the bag opened, when it was found to contain about 5 or 6 hundred keys and skeletons of all descriptions, principally fitted for trunks and chests; also a miniature turn lathe, fitted with bits for reining of keys, together with an assortment of files, screw-drivers, vices, picklocks, and many other implements used in the commission of burglaries.

These tools were recognized by the Police as part of the lot brought to this country from England, by the notorious Joe Murray and his gang. Murray was sentenced to State Prison by Recorder Morris, on Saturday last, for burglary, and there are several indictments pending against him in this city and Boston on the same offence.

N. Y. Express.

Saved.—The following is an extract of a letter from Rev. D. Leslie, published in the New York Advocate, under date of Williamette, Oct. 20, 1838. Mr. L. is a Methodist missionary, connected with the Oregon Mission.

"Early in the month of August, it became necessary for me to accompany Mrs. White up the Columbia to our new station, commenced at the Dells. Between Vancouver and the Dells we pass the cascades, consisting of rugged falls and rapids, of about four miles in length. In ascending the river we walked this distance, leaving our Indians to navigate the canoe. On returning, it is considered safe to run the rapids, as they are called, about half the distance. We accordingly made the portage on our return; and after walking the usual distance, seated ourselves in the canoe. Mrs. White had an infant child about eight months old. We were soon drawn by a resistless current into the most violent rapids, in the midst of the stream. So impetuously rushed the waves that I felt there was no hope. It was an awful moment! I gave orders to lighten the canoe. I put my hand on a musket—but before I could throw it over, our stern took water. We had barely time to cry, 'God save us!' and our boat went under a dark wave and disappeared! What I felt at this awful moment exceeds all description. I was not conscious of the faintest hope of escape, or any dread or fear to die. The most vivid thoughts which rushed on my mind personated a widowed wife and orphan children in a foreign, heathen land. What I first recollect after going under the water, is a kind of instinctive care for Mrs. White. I found myself beneath the surface. Grasping for something, I soon caught Mrs. W's garment. (It was a double gown filled with cotton, now perfectly soaked with water.) This so impeded my efforts to rise, that I was obliged to quit my hold, as I had no skill in swimming. When I rose to the surface, the canoe was upset, and drifting from me down the current. I went down again, and deliberated in my mind whether to remain disencumbered as I was, or share a common fate with Mrs. White. I resolved on the latter; and feeling her on my feet, seized her garment with my left hand, and made an effort to rise, and got my head above water. At that instant, the canoe, in the act of whirling round, presented the stern within my reach. I could not grasp it without letting go my charge, which I did, and threw my right arm over the canoe. At the same time an Indian caught my hand on the other side. I then plunged again, and with my left hand raised Mrs. White to the surface of the water, placed her head and shoulders on the canoe, and in this situation drifted down the rapids nearly two miles, and gained the shore. On turning up the canoe on the beach, we found the corpse of the babe. All our Indians were saved. It is to me a miracle that I live to tell the story. On finding myself safely restored to my family, I opened my Bible, and the first passage on which my eyes lit was, 'The

floods have lifted up, O Lord; the floods have lifted up their voice; the floods lift up their waves.'

'The Lord on high is mightier than the noise of many waters.' To thy name be the praise, 'O thou preserver of men!'

Imprisonment for Debt.—In England, frequently produces more distress than the punishments inflicted for crimes of an odious character. A remarkable instance, illustrating this fact, is stated in a late London paper. There is now, in the Queen's Bench Prison, a man, who has been there for a judgment debt of 40l., for more than five years. He formerly carried on the business of a butcher, until he was confined to his bed, for many weeks, with a broken leg. During that period he bought several fat bullocks, and paid all but 40l., for which he was arrested and thrown into prison. During this imprisonment his father and mother have died. His eldest son enlisted for a soldier and died at Chatham. His wife, having been confined but five weeks, carried her infant, to be present at the funeral, caught cold, and died at St. Thomas's Hospital. Another child, aged seven is also dead, and he now remains, with his motherless infant and one daughter, almost solitary in the world—having lost father, mother, wife, son and daughter, not one of whose deathbeds he was permitted to witness. Had he stolen the bullocks, the punishment could not have been so severe.—Providence Courier.

The cost of Folly.—Daniel Eaton, of Potsdam, Pa. recovered of Geo. L. Hughes on an action for damages, tried on the 3d inst. \$200. It was a singular case. Hughes procured a horrible looking mask, and appeared suddenly before a daughter of Eaton as she was returning, on a Sunday evening, from a conference meeting. The consequence was, that she was frightened and fell senseless to the ground, and her nerves received such a shock, that she was confined to her room for several weeks. The action was brought to recover the expense attendant upon her illness, and the jury awarded the damages above stated.

Whitewash. is one of the best things in the world to promote health and cleanliness. It also covers up a multitude of dirt, as a cloak conceals the rents in an old garment. Some farm houses look black and unwhitely, while the crevices in the wood admit the rain. Perhaps they are not worth painting. —but a coat of whitewash, which costs but a few hours of labor, with water and lime, does the work. They look fresh and clean, and during a year the wash is soiled but little. We commend a coat of this to every man who has an unpainted house, both on the score of beauty and taste, as well as for cleanliness and the preservation of his buildings.—Northampton Courier.

Trial of Mackenzie.—The trial of Wm. L. Mackenzie for assisting to raise a military force for invading Upper Canada, came on before the United States Circuit Court at Canandaigua, held by Judges Thompson and Conklin, on Thursday last. The jury was empanelled, and the trial commenced, conducted on the part of the government by Mr. Benson, the District Attorney. Three witnesses were examined, who testified to the participation of Mackenzie in fitting out the Navy Island expedition at Buffalo, and the Court adjourned to the afternoon. These proceedings are given in detail in the Rochester Democrat of Friday. It is stated in some of the papers, that Mackenzie was found guilty, and sentenced to 18 months imprisonment in the County Jail, and \$10 fine.

MISSISSIPPI.

Affairs in Mississippi seem to have come to an awful crisis. The majesty of the law is trampled upon; courts of Justice afford no protection from outrage and even murder. In fact, there is no law but mob law and no right but that of the mightiest. It would appear as if the whole system of law had been overturned, and society had resolved itself into its original elements, leaving mankind in a state of nature. These convulsions are forced upon us by accounts published in the papers of the state. We read in one of a murder committed in a court of Justice in the presence of the judge and jury, upon an individual in the custody of the law—a crime we venture to say, that is unparalleled in the records of atrocity. In another gazette we read of the governor of the State being spit upon; in another, of the circuit judge of the United States having his nose pulled by an officer of his own court, and on its very threshold. To this list other outrages might be added, too numerous to mention.—N. O. Bulletin.

At the recent session of the U. S. Circuit Court in Mississippi, there were 2700 cases on the docket. The fees of the Clerk of the Court for the session, were upwards of \$40,000!

The Summit Level.—Within 9 miles (at the nearest distance) from Lake Erie, is a Lake whose waters are elevated 720 feet above those of Lake Erie, and on the elevated body of water, a steamboat of 100 tons burden plies. This is Chautauque Lake, in Chautauque County, N. Y.

A LARGE LIBRARY. The St. Louis Bulletin says, that a company of Germans, amounting to about 700, have recently settled in Perry county, Mo. They are of the Lutheran persuasion—have a library of 200,000 volumes—and intend to establish a College. God bless them!

"Russian Mercy."—Komarski, a Pole, who participated in the Polish insurrection of 1830, was recently shot at Wilna, on which occasion 4,000 men were put under arms on the place of execution. He had retired to France after the fall of Warsaw, and having secretly returned to Poland without applying for permission, he was seized and tried as being an emissary of the revolutionary propaganda. He died with great fortitude; smiled and joked on beholding the grave which had been prepared for the reception of his corpse, and refused to say any thing that would compro-

mise any of his countrymen. His request that he might not be blinded preparatory to being shot was rejected."

[What a picture would "American Mercy" present, could the scenes be described which attended and followed the Southampton insurrection in 1832, and the pretended plot on Red River, La., in 1838!—Evan.]

The Brattleboro' Typographic Co.

CONTINUE to publish the following valuable Religious Works:

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